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COMMUNICATIONS.

For the Western Recorder.

REMEDY

FOR THE ALLEDGED EFFECTS IN THE SYSTEM OF TRAVELLING AGENCIES.

We believe the impression is somewhat extensive in the minds of intelligent Christians, that there are defects in the present system of travelling agencies for our benevolent institutions, which demand a remedy. Without attempting a full discussion of the subject, we will allude to a few of the prominent difficulties pertaining to it, and then to a remedy, which, we think, requires the consideration of every Christian.

We premise, however, that we *do not now refer at all to the moral wastes of our country;* where little is known concerning the benevolent operations of the day, and there are neither ministers and intelligent Christians to carry them forward, and where, for the present at least, they can be prosecuted only by the aid of labourers from abroad.

In other parts of the country, where the privileges of the gospel are enjoyed, we believe *the general fact* to be, that the labours of qualified travelling agents have been a fruitful source of the success and usefulness of our benevolent institutions. But these institutions, in prosecuting their objects by this means, have encountered, among others, the following difficulties.

1. *To find qualified men, who can be released from other engagements.*—This difficulty is one, which, at present, is altogether insurmountable; and must continue to be so, until a greater number of labourers are raised up, or qualified men shall more distinctly recognise the paramount obligations of the church to sustain her operations for spreading the gospel.

2. *The reluctance of qualified men to engage in Agencies.*—The service involves the separation from home, and friends, and books; the encountering of the lukewarmness of many Christians, and the open opposition of enemies; and is in all respects irksome, except as the heart is fired with a love of the apostolic work of spreading the gospel, and moved by a perpetual sense of obligation and duty.

3. *The unavoidable expense involved.*—So far as we know, the general rule adopted by our benevolent societies has been to give agents the smallest compensation consistent with moral right; the same essentially as is allowed to missionaries; or which may be nearly equivalent to the support received by stationed preachers of the gospel generally, exclusive of those in our larger towns and villages. Yet the total expense incurred each year for agencies, as appears by the annual reports of our benevolent societies, is very considerable.

4. *A prejudice in the minds of many against the system of travelling agencies.*—To some, the expense just alluded to is an objection. To others, the fact that public appeals are so often made in their own hearing. To others, a surmise that the agent has obtained a lucrative employment, and is rather an incumbrance than a help, to the institution he professes to serve. And strange to say, complaints of this kind, so far as made by professed Christians, most frequently proceed from those who allow themselves habitually to rest in inaction until they shall be aroused by the presence of an agent. But let us for a moment consider

The Remedy.

Let Christians and christian ministers faithfully sustain the various departments of christian benevolence among themselves, without the presence of agents and the *occasion* for employing them, and with it all the *evils* alledged, will, in a great degree, cease, at once, and for ever. This should be remembered by all who feel that agencies are becoming too numerous. But in order to remedy the evil, they must not merely *resolve* to carry forward these operations, and then procrastinate the performance, which is just what renders agencies necessary; but must search out their duty, and as Cecil emphatically said, "*do it.*" Especially should ministers of the gospel see that their congregations are enlightened in respect to the duty of evangelising the world; the great object for which the Redeemer died, and for which his church on earth exists. The subject should be treated as a *practical* one, and the duty be enforced as one of the evidences of piety; for "if a man have not *the spirit of Christ*, he is none of his."

The bearing of this subject on the present state of the American Tract Society.

Throughout a great portion of the United States, this Society has now no travelling agent. In the four states of Missouri, Illinois, Indiana and Ohio, it has an equal number of agents, two of whom are laymen, and all of whom are labouring chiefly in comparative new settlements; it has one in the western district of New-York; but has no other, if we except the much interrupted labours of an esteemed brother in the interior of Georgia.

Here then is a Society, having for its object to supply our whole land, and as far as Providence opens the way, the world, with tracts, to be sold at cost to such as can purchase, and furnished to such as cannot; with no pecuniary resources except the proceeds of publications thus sold, and the free donations of the benevolent; and with no agent employed except those in the comparatively limited fields now mentioned, the sustaining of whom, and furnishing them tracts for gratuitous distribution, involves, beyond their entire receipts, a continual expenditure!

In these circumstances, the fact is so evident that it must be palpable to all, that the work will proceed just so far as Christians come forward and act in their own spheres of labour, in supplying the population with tracts, and in raising pecuniary means; and that it will, and can, proceed no farther. We lay these facts before all who desire the enlargement of the Redeemer's kingdom, and who rejoice in the rich effusions of the Holy Spirit which have attended these unassuming publications; beseeching God to make every individual faithful in discharging the duties and obligations devolving on himself, that this precious cause may not be hindered.

H.

For the Western Recorder.

SABBATH GRIEVANCES.

MR. EDITOR—Calling at a house in a highly favoured village, not long since, I found an interesting family; and in conversation with them, asked if they attended public worship on the Sabbath. The master of the house was evidently agitated. O, said he, I have no *Sabbaths.* I am a poor man. I have recently come from the city of ——, where I used to be a constant attendant on the means of grace. When I came here, I sought in vain for work. I could procure none except at a livery stable, and that on condition that *every day* should be spent in the service. What must I. do? My family must either starve, or I must comply with the offer, and in acceding to it, lose my *Sabbaths.*

But another case. A poor man, with a family dependent on his daily labour for support, was employed in the service of one of our most wealthy citizens. After six faithful days' labour, the Sabbath was no season of rest to him. His labours and his toils continued. When the "sound of the church going bell" invited all who love the house of prayer to come within its sacred walls, its invitation was not to him. He never visited the house of God, except perchance when called upon to take the family of his employer there, when he must return immediately to his usual routine of duties. When the precious influences of the Spirit of God began to descend upon that place, the attention of this poor man was called up to the interests of his never dying soul. He trembled in view of a judgment to come. His conscience was peculiarly tender upon disobeying the laws of God, and trampling upon his holy *Sabbaths.* Strange as it may seem, the employers of this man were professors of religion. They are expectants of eternal happiness! And can a real possessor of religion, I ask, be satisfied with having an interest himself in the blood-bought covenant, while he knows that those in his employ are sinking down to hell, and yet makes no exertions to rescue them? Will not the blood of those souls at last be required at the hands of such professors of religion? This is not a solitary instance. Many such ones have come to my knowledge, where persons in the employ of those who trust that they are *Christians*, are not permitted to visit the sanctuary; and what is still worse, they are seldom if ever spoken to on the subject of the great salvation, or taught that they have souls to be saved or lost.

Professors of religion, do you really love the cause of Christ. Are you then guilty of neglecting the souls of those who come under your immediate influence? Repent: Return to God; and henceforth do all in your power to forward the cause of your heavenly Master. Remember that he "who turneth one sinner from the error of his ways, shall *save a soul from death*, and hide a multitude of sins."

HUMANITAS.

REMARKS.—Such professors as those above alluded to, must be considered Sabbath breakers, in the broad sense of the phrase. The same law which relates to them, equally includes their man servants, and maid servants, and the stranger within their gates.—*Ed.*

For the Western Recorder.

Why do so many of our ministers forget to pray for the Sabbath school, as they lead the devotions of the sanctuary? Is this blessed institution a thing of trifling consequence in the view of any one to whom the great shepherd has said, "Feed my sheep;" "feed my LAMBS?" Peter, who received this charge, was a minister of Christ; and the injunction rests with equal force on every pastor of a flock. Now, can that minister feel the weight of obligation which this injunction imposes on *him*, who habitually neglects the Sabbath school? Ministers, I know, cannot always attend the school, and assist in its exercises. This should not be expected of them. But they can *pray* for it. They can remember it, as they bend in the circle of social prayer, and as they guide the supplications of the church in the courts of the Lord. The Sabbath school needs the prayers, the united, the *public* prayers of the church. It languishes without them. The hearts of teachers faint, when the church manifests little interest in their labours.—They become weary and desponding, when he who should "feed the lambs," forgets even to pray that they may be fed. On the other hand, teachers rejoice; their bosoms swell with emotion; their hearts are encouraged; and their hands take hold with energy upon their work; when they have evidence that a cloud of prayer is going up to the mercy seat, for the blessing of the Spirit to come down upon their own hearts, and upon the hearts of those whom they instruct. They know that fervent prayer must prevail with God. They expect to see it answered; and then they *act* as though they expected it.

I have only one word here to teachers, and that is, that they stir up the pure minds of their minister, and of each other, by way of remembrance.

WINSLOW.

CATHOLIC MISSIONS.

The opposers of evangelical missions have, for the most part, endeavoured to maintain their ground, by confounding the distinction which exists between the operations of Catholics and Protestants. Nothing could be more unjust. The Catholics take ignorance for their basis; the Protestants take knowledge. The former make religion to consist in external observances; the latter make their appeal directly to the heart. The difference as to practical results, too, is as great as that which exists between darkness and light. And it is as unjust to make the Protestants responsible for the views and operations of the Catholics, as it would be to make the latter responsible for all the grossness and degradation of polytheism.

Some idea of the character of catholic missions may by derived from the perusal of Mr. Green's journal, in the last Missionary Herald, relative to the people of Upper-Mexico or New-California. This is a pleasant country, containing, as is supposed, about 376,000 square miles, and not far from 100,000 inhabitants, chiefly Indians, with perhaps about 5000 nominal whites, of a mixture of Spanish and Indian blood. The religion of this province is the Catholic, and no other is tolerated. The missions embrace about 20,000 of the natives. As a specimen of the religion and morality of the Catholics, Mr. Green was invited to attend a religious service on the Sabbath, which was to be immediately followed by an exhibition of bull-baiting! The following are extracts from the journal:—

"At the mission of St. Carlos, I was introduced to Padre Ramond, and Padre Saria, who for many years had been stationed at that place. The latter is the prefect, or president of the spiritual affairs of all California. Each of these missions has about 300 Indians. There are twenty-one missions in upper California. The average number of Indians belonging to this mission is said to be one thousand. At each is one or more European padre, who has a few soldiers as a guard. These missions serve as inns, or resting places for hunters and travellers, as there are no taverns in the country. Under the Spanish government, the influence of the padres was very great. Indeed the whole country was under their control. Their establishments of course have been, and continue to be, in a great measure, secular. They have accumulated large heards of cattle, horses and sheep, have traded with foreigners, and enriched their missions. Having this influence, and possessing these means, they have generally secured the good will of visitors, who speak of their hospitality in terms of commendation.

"But to benefit the native inhabitants of California, was the professed object for which they came hither. And what has been the result of their labours with the Indians? On this subject I would speak with candour and kindness. The natives of this coast are, I admit, less intelligent than those who live farther north. Their countenances are dull and heavy, and they exhibit little evidence of possessing native strength of mind. In one respect, however, this has been favourable to their civilisation and christianisation, as they have been pacific in proportion to their obtrusiveness of intellect. Such men the missionaries from the Roman catholic church, more than fifty years since, gathered around them, and formed into societies under their immediate and constant superintendence, for the purpose of affording them instruction in the arts of civilised life, and in the doctrines and duties of christianity. All this they attempted without giving them the bible, or employing means to elevate them to the rank of thinking, intelligent beings.—They fed them, taught them to cultivate the earth, to build themselves houses, and manufacture their own clothes. A few prayers in the Spanish language they obliged them to commit to memory, and having baptised, they pronounced them good Christians. In 1792, Vancouver visited the missions of St. Francisco and St. Carlos. After describing the establishments, and the method of controlling the Indians, he says:—"The missionaries found no difficulty in subjecting these people to their authority. It is mild and charitable, teaches them the cultivation of the soil, and introduces among them such of the useful arts as are most essential to the comforts of human nature and social life. It is much to be wished that these benevolent exertions may succeed. Though there is every appearance that their progress will be very slow; yet they will probably lay a foundation, on which the posterity of the present race may secure to themselves the enjoyment of civil society." Their efforts were at that time regarded in the light of an experiment. Little impression could be made on the minds of adult Indians, whose habits were confirmed; but here were their children, whose minds were unoccupied, and upon which they could have stamped their own image. In the light of an experiment, therefore, these efforts can be regarded no longer. And what is the result? After fifty years of toil, where are the smiling villages of industrious, intelligent mechanics? Where the happy neighbourhoods of agriculturalists? Where are found scenes of domestic bliss? Where are the indications of improved society? Where are seen those who have ceased to do evil, and learned to do well? None of these are to be found. It is admitted by all, with whom I have conversed on the coast, catholic and protestant, that these converted Indians, as they are called, are exceedingly degraded, much more so than their uncivilised neighbours. They are exceedingly uncleanly in their persons and habitations, are beastly drunkards, notorious gamesters, and are so many of them diseased in consequence of lewdness, that they are constantly dying off. They frequently run away from the missions, and lead on the untutored Indian to deeds of desperation. It is painful to see how little has been effected by men, many of whom doubtless have sincerely desired to benefit these Indians. But the history of these effects among the pagans of California may not be lost, may not fail to be useful to the church. Had the gospel been preached in its purity and simplicity to these men, had they been taught to read, and had the simple statements of the bible met their eyes, what, by the blessing of God, would have been effected? If the preaching of the gospel and the perusal of the bible have changed to a moral garden the barren rocks, and to perennial spring the ever during winter of Greenland, what could not the same means have effected on the pleasant hills, and the verdant, blooming vallies of New-Albion?"

How evident is it, from such statements as the preceding, that infidelity borrows all its slang against missions from the operations of the Catholics. Protestant missions furnish no such details. They are as different as light is from darkness. It would be well to keep this idea in mind.

From the Evangelist.

THE BIBLE IN RUSSIA.

Extract of a letter from Rev. Mr. Knill, of St. Petersburgh, to Mr. Douglass, of England, the author of the Natural History of Enthusiasm.

"What but the placing of the sacred canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of all countries?"

In viewing this passage in connection with our daily engagements, we could not but be struck with its force and beauty; but we had scarcely time to think of one or the other, before it was announced that a peasant wished to speak with us. I closed the book and went to the stranger, who had come with money for twenty-five new testaments, some time since received, and to obtain a fresh supply of these precious volumes, to circulate among the people of his neighbourhood. He dwells in a place surrounded by numerous villages, some three miles, some ten, and others twenty miles distant. I am sure there was no condemnable enthusiasm in the association of ideas which rushed into my mind, while conversing with this simple hearted and devout Christian. His coming to me just at that moment, appeared to me like a striking illustration and confirmation of what I had been reading in your book. We had never seen this man before, but he had long been known to us by report, having previously received about three hundred Russian testaments, and some thousands of tracts, from members of our congregation. The conversation of "Ivan," for that is his name, was very refreshing; and his animated description of the *hunger* of the people for the word of God would have made your heart leap for joy. I said to my wife while the peasant was standing by our side, *I must surely tell Mr. Douglass of this.* We supplied him with a goodly number of testaments and tracts and school books; and on his departure he said, "I beg you to procure me a hundred Russian testaments without delay. They will soon be called for, and although I cannot pay you for them immediately, yet as I receive the money from my poor neighbours, I shall faithfully deliver it to you; farewell." As we parted, I could not but rejoice in him as a brother in Christ; and though apparently very poor, and clad in the humblest costume of the country, he was very lovely in my sight. How beautiful upon the mountains are the *feet* of him who bringeth good tidings! His integrity, his purity, his zeal, his charity, in short the religion of the new testament, has raised him high in the estimation of his neighbours, who flock to him from all quarters for the word of life. The man is emphatically a *labourer* in the vineyard, and if you had seen him, you would have loved him. Jehovah chooses his own instruments to accomplish the purposes of his mercy; and as it respects myself, as well as Ivan, it may in truth be said that God has chosen the poor and the weak to honour him, that he might reserve unto himself all the glory. To him let it be ascribed forever, amen. The changes which have taken place here since the day that the Bible Society flourished, make us very cautious in our communications, yet it is evident that God is carrying on a glorious work in this vast empire.

HAPPY INDICATIONS.

1. *A great desire prevails for the word of God.*

As a proof of it we have been enabled to circulate nearly eleven thousand bibles, testaments, and psalters, to subjects of the empire, in the space of twenty months; these have been in various languages, but by far the greatest number has been modern Russian testaments.

2. *The people take great delight in reading and hearing religious tracts.*

Her excellency Princess Mestchersky, gave me 200,000 of these faithful messengers, and my friends have assisted in circulating them as well as the scriptures, with indefatigable zeal. I suppose that of Finn, German, French, and Russian, we have distributed one hundred and ten thousand.

3. *The education of the peasantry is rapidly advancing.*

His imperial majesty the Emperor grants this his sanction and support. Schools are continually increasing. Many young men were in our school last year, to improve themselves in the Lancasterian system. They are now engaged as masters in various towns in the interior. Even where there are no schools, education is going on. Many adults are learning to read of their companions.—Parents are instructing their children; brothers and sisters are instructing each other; where there is one in a family who can read, he becomes their teacher. I have supplied thousands of elementary books to these persons, and am still supplying them, because I am confident it will ultimately be of great advantage in preparing the mind for understanding the word of God. Many people have lately come to us for new testaments, for a part of the country eight hundred versts distant, very clever, intelligent, and industrious men. They were all able to read, and they bought books not only for themselves, but for long lists of their relatives.—We inquired of them, as we generally do of all who come to us, if many or few among them could read. And although the tale of some is gloomy enough, yet these men told us that scarcely a young person in their "government," is permitted to grow up in ignorance. O, sir, what a demand will this soon create for the scriptures! Of what value will our volumes of tracts be in those families, where they will be handed down from generation to generation!

PRAYER.

The following passages are selected from "Thoughts on Prayer at the Present Time," by J. Douglass, Esq:—

The distinguished Trait of the Christian Dispensation.

The abundant outpouring of the Spirit is the distinguishing peculiarity of christianity. Though Christ spake as never man spake, the same success did not attend his preaching, as, afterwards, that of his apostles, because the Spirit from on high was not poured out in the full measure of the christian dispensation, till Christ had ascended up on high to receive gifts for men, and the best of all gifts, the gift of the Holy Spirit. In christianity, all things are prepared and ready; there need be no delay and uncertainty. We receive the Holy Spirit when we ask it, as we put on the righteousness of the Lord Jesus as soon as we believe. Unless we ask for the Spirit in persevering prayer, and unless the assistance of the Spirit is inculcated as one of the essential and vital parts of christianity, and if prayer is not held to be of the same importance as preaching, christianity cannot be said to be fully proclaimed, the gospel is mutilated, and an eminent portion of the truth is not brought fully into view. It is not enough for the full influence of the truth, that believers hear the gospel, and receive the word mixed with faith; they must receive it mixed with continual prayer, knowing that though we are saved by the truth, it is when the truth is made effectual by the divine energy accompanying it. Did the spirit of truth more accompany the word of truth, how different would be the effects of preaching; and to obtain this blessed result, nothing else is wanting than that continual preaching should be accompanied by continual prayer.

The Reason of the Want of Success.

The reason why more success does not attend the preaching of the gospel in this country, is simply this, that success is not expected, as Mr. Fuller justly observes.—Christians go forth to their warfare not with an expectation of victory, but of defeat. It excites no earnest and persevering inquiry and supplication, when the gospel is no longer the power of God unto salvation, in a congregation where it has been faithfully preached. The case is different in America; there they expect success, and accordingly they have it; for expectation leads to prayer, and earnest and persevering prayer to the obtaining of all their petitions. Here, while they count their converts by tens, they count them by hundreds in America. And even in America their views require to be much enlarged; as yet they are but beginning to receive those gracious showers from on high. We trust they will go on from strength to strength, experiencing more of the Lord's goodness, and encouraged by past success, to seek for larger communications of the divine Spirit.

We must expect great Things.

The great step is to expect success, to receive with faith the divine promises, to be alive to the miserable condition of a world lying in wickedness, and to unite with the use of every means, and the continual preaching of the cross of Christ, prayer without ceasing, for all conditions of men, for believers and unbelievers, for the advancement of the kingdom of Christ at home and abroad.

The Prayer of Faith never disappointed.

Since the beginning of the world, could any one of the innumerable millions of mankind assert that he had prayed in faith, and according to the will of God, and had not in due time received an answer to his petition? The mere supposition is absurd, and contrary to the divine character. God ever has been, and ever will be, the hearer and answerer of prayer. Has Christ crucified been preached year after year with small success? Has he been lifted up on the cross without drawing all men to him? The deficiency is obvious; the remedy is at hand. Let fervent prayer be as abundant as faithful preaching, and then God has promised and pledged himself that he will pour out his Spirit abundantly, and that the words of salvation shall meet not only the outward ear, but be written in living characters on the hearts of the hearers.

Believers to pray for Ministers.

Believers in a congregation have a great duty to perform. They ought never to hear a sermon without praying *before* it, that the preacher may be abundantly taught of the Holy Spirit, that God would put suitable words into his mouth, and bring those words with power to the hearers' hearts. Believers should pray *with* the minister while he is preaching, listen in the attitude of prayer as well as of faith; and they should pray *after* the speaker has ceased, that the seed sown may strike root upon good ground, prepared by the Holy Spirit, to yield some thirty, some sixty, some an hundred fold.

Ministers should seek the Aid of Prayer.

It is the duty of ministers, above all things, to seek the aid of the prayers of the believers among their congregation, not in a general way, by merely recommending it, but by pressing it upon them in private as well as in public, always inculcating that it is by the prayer of the people that ministers are strengthened for the work, that souls are won to Christ and redeemed from destruction, and that religion flourishes or decays according as supplications and thanksgivings are poured out or restrained before God.—How earnestly does St. Paul seek for the prayers of his converts; he is not content to pray without ceasing for them; he urges them again to be urgent in their intercessions for him, and to their supplications he attributes his deliverances and his success.

Benefits of a Revival.

Thus the abundant outpouring of the spirit of prayer would give a new life to whatever congregation should perceive, that, without divine aid, nothing can be done, and that if prayer is withheld, the copious effusion of the divine Spirit will be withheld also. Then they would know that God was with them of a truth, that the written word was but the sword of the Spirit, and that the sword, wielded by an almighty arm, was triumphing over all opposition, and proceeding from victory to victory. Neither would these blessed effects be confined to the congregation in which they rose; others would hear that God was accompanying the word spoken with a divine energy. New hopes would spring up; and with hope, prayer and confidence would revive; all would be waiting upon God, looking up on high for those reviving showers of grace that were about to descend upon the thirsty and parched up land. The ministers of the gospel, however eminent in gifts at the present time, would appear endued with new power from above, more amply furnished for every good word and work, and having an effectual door opened to them, and ever kept open, and more widely opened by the increased spirit of waiting upon God, and by the abundance of petitions and thanksgivings that were daily presented to him. By the fervency of prayer, new ministers, of high and diversified attainments, would be thrust forth to the work of the gospel; new Calvins and Luthers; nay, even another Paul and another Apollos; for the promise stands fast, that, in the latter days, the weakest Christian shall be as David, and David as the angel of the Lord. Had we the prayer without ceasing of the apostles and their converts, these would bring back to us the graces of the apostolical times; nay more, they would open out to us the glory of the latter days.

From the New-York Observer.

OBITUARY NOTICE.

Died, on the 5th inst. in this city, whither he had come to embark for the south in the pursuit of health, Rev. HARVEY FISK, in the 32d year of his age. Mr. F. was a native of Vermont, was graduated at Hamilton college in 1826, and obtained his theological education at Princeton. At the time of his decease he had the charge of a classical institution at Woodbridge, N. J.

The sudden dispensation of Providence which has removed him, has left the church in doubt whether most to mourn or to rejoice. On their own account, they mourn that his course was finished so soon; on his behalf, they rejoice that it was finished so well.—Though he had been but a short time invested with the responsibilities of his profession, and had never been settled as a pastor, he had lived *long*, because he had lived *to purpose*. Early in the course of his preparation for the sacred office, his mind selected one department of pious effort, for which he may be said to have lived and died. This was the cause of Sabbath schools. This object was ever prominent and vivid before him in whatever circumstances he was placed, and to it he gave the most unwearied study as well as personal efforts by night and day for several years. He will long be remembered by the friends of religion in New-Jersey, as the laborious and successful agent of the S. S. Union of that state, and hundreds of those who are to become its future men and women, will owe and doubtless acknowledge a debt of gratitude to the man, whose energy and perseverance, amidst great discouragements, secured for them the means of early religious instruction. Besides establishing many Sabbath schools, and bringing into operation many plans for their improvement, he took wide and philosophical views of early education. The writer of this notice well remembers, that in the intercourse of friendship, Mr. F. often gave utterance to striking and philanthropic sentiments on this subject, and drew the outlines of several projects, which had he lived to accomplish them, would have been of incalculable advantage to some neglected classes of the young. But in an unexpected hour, "he rests from his labours, and his works do follow him."

One of the most striking traits in the character of our departed brother, was his disinterested and self-sacrificing spirit. This disposition rendered him prodigal of his strength and influence to promote the comfort and interests of others. To serve a friend was a luxury which he would purchase at almost any expenditure of personal effort and self-denial. Although he had little of

this world's goods at his disposal, yet such were his desire and aptness to do good, that few persons ever enjoyed his acquaintance for any considerable length of time, without being laid under obligation to him. This disposition, when sanctified, and exercised in reference to the spiritual condition of men, evinced itself in endeavours to bring them to Christ; endeavours which were often conducted without reference to his own personal comfort, and sometimes so injurious to his health, as to have laid the foundation of the disease which terminated in his death. Often, when his days were spent in toil and travel, the intervening nights were largely devoted to the preparation of his various publications, which have had no inconsiderable share in the extension and improvement of Sabbath school instruction.* Even in his last illness, his desire to be useful to souls triumphed over every difficulty. Although every attempt at conversation was painful and exhausting to him, he rarely failed to address the most appropriate and affecting admonitions to those who called to see him. With a voice which pain and debility rendered almost inarticulate, he entreated the impenitent to "give themselves to Jesus Christ," and "by no means to put it off." To one who promised to *try*, he replied, "*Trying* won't answer; you *must* DO IT." He often called the attention of the by-standers to his own dying condition and approaching summons to the judgment seat, and admonished them that his condition would soon be theirs. Almost the last intelligible words which he uttered before the entire failure of speech, were the exhortation to a young man—"Fly—fly—escape to the ark of safety." Many examples of his pious and edifying remarks might be given, were it practicable, in print, to impart to the broken sentences which fall from the lips of a dying man, the full and significant import which they derive from his own expressive look and affecting tones.

His end was peace. Few death-beds exhibit such entire, and at the same time such intelligent composure. During the last few days of his life, (previous to which his case had not been considered one of immediate danger), he seemed to look the last enemy steadily and calmly in the face; and while he conversed with solemnity on his approaching change, and the rendering of his account to God, he spoke without the least apparent dread either of the pains or the consequences of death. The Lord Jesus occupied a large space in his mental vision, and he often uttered, as well as his disease would permit, the preciousness of the Saviour to his soul. He called himself an "unprofitable servant;" and throwing himself entirely on the mercy of God in Christ, he rested on that rock, unshaken to the end.—He was uncomplaining, and bore his sufferings with remarkable submission. This he was enabled to do by the sustaining influence of the promises of God, "precious—most precious" to his soul. The bible being put into his hand, his languid countenance became animated, and pressing it to his lips, he repeated the lines,

"Holy bible, book divine,
Precious treasure, thou art mine," &c.

So entirely were his thoughts occupied with the things of Christ, that though he spoke as frequently as his strength would permit, he did not, through the whole of the four days of his illness, allude to any temporal concerns, or even to the subject of provision for his beloved family, except in two or three short sentences. He very particularly and affectionately charged his ministerial brethren to be faithful, and expressed his joy at the conversion of souls under their labours. Thus he sunk away, bearing testimony to the truth, and exemplifying the power of religion, until he fell asleep in that Jesus, who, we trust, had prepared a place for him; that where his Saviour was, he might be also.—He is gone from us unexpectedly, and to the apprehension of unbelief, it may seem that his removal was untimely. But faith teachus, that what our heavenly Father does can never be unreasonable or unkind.

"Long do they live, nor die too soon,
Who live till life's great work is done."

* The New-Jersey Sunday School Journal was almost wholly the production of his pen. The compilation of Sunday school questions, called "Union Questions," was prepared by him, at the request of the American S. S. Union.

From the Journal of Commerce.

"CHURCH AND STATE."

The New-Orleans Bee, a French and English paper, the editors of which "disavow their connection with any religious sect," has the following editorial article, which it appears was occasioned by the attempt of one of its city cotemporaries, to raise the mid-day cry of "church and state" against the Colonisation Society:—

"*The Christian Party in Politics.*"—We have no knowledge of any such political party as that pretended to be designated by the terms above quoted. No party, to our knowledge, has assumed any such title, or advanced any pretensions that might be considered tantamount. Nor do we believe that there exists in these United States any body of men, or class of citizens, that would desire to blend the political and religious institutions of the country together. We do believe, however, and the certainty of it is almost daily demonstrated before our eyes, that there exists a very numerous party, (great part of which is identified with a *certain political party*), that might fairly be designated as anti-christian; and which really is so, in theory and in practice. A party which is opposed to every thing liberal and beneficial in the operations of government; which would set at naught good order and wholesome society; which aims to degrade and prostrate our most enlightened, virtuous and patriotic citizens, and to fill the offices and employments of the government with men, the whole tenor of whose lives has been bad and vicious; and which, alas! has been but too successful in its exertions; which is so exclusively selfish, that its charities not only begin at home, but always end there; which not content with neglecting to do any thing itself, for the cause of suffering humanity, but by its scoffing and sneers would prevent all others from performing their benevolent intentions.

Such are a few of the characteristics of the anti-christian party, which we have had too much reason to know does exist in this country. The liberal and the benevolent meet its opposition at the threshold of every undertaking. At one time they have to encounter "constitutional scruples;" at another, "policy and expediency" are interposed; and as a last resource, some other object of paramount claims is resorted to and pressed, but always abandoned by its supporters as soon as the first can be defeated. Look abroad throughout the land, and see what men, and what sections of the country, have done most for the establishment of literary, charitable and religious institutions—every thing, in fine, that can meliorate the condition of man upon earth. They are precisely those men, and those sections of the country, that are eternally reviled by others that have never done any thing.

TEMPERANCE.

CANAL TEMPERANCE SOCIETY.

The Executive Committee of the New-York State Temperance Society congratulate the friends of temperance, on the adoption of the following efficient means to extend the blessing of the great reformation to the multitudes of persons employed on the canals in this state.

At a meeting of forwarding merchants, and of other gentlemen, whose business connects them with the canals of the state, held in the city of Albany, March 19, 1831, it was unanimously

Resolved, To form a "Canal Temperance Society."

The meeting then proceeded to elect the following gentlemen as officers of the Society, viz:—

THADDEUS JOY, of Albany, *President.*
HORACE MEECH, of Albany, *Secretary.*
James Savage, of Albany,
John Dows, of Albany,
G. P. Griffith, of Troy,
John Allen, of Rochester,
J. T. Marshall, of Oswego,
G. B. Webster, of Buffalo,
} *Executive Committee.*

At a meeting of the officers of the "Canal Temperance Society," held in the city of Albany, March 21, 1831, the following circular was presented and adopted, and a copy of it directed to be delivered to every captain of every canal boat in the state:—

To Captain ——,

SIR—The officers of the Canal Temperance Society respectfully and earnestly invite you to co-operate with them, in their undertaking to promote the cause of temperance amongst the thousands of their fellow citizens, who are employed in navigating the canals of the state of New-York. These are as properly, as often, denominated the *glory* of our great state. Shall the vice of intemperance, which now abounds along them, be forever a stain on that glory? It remains with you to solve this question; for it depends, under God, on the colour of your example and the direction of your efforts, whether the mighty bearing of our canals on the cause of temperance shall be friendly or hostile to that cause; for good or for evil to it. Whilst we insist that unmerited censures and reproaches have been cast upon the morals of our canal boats, we are at the same time willing to admit, that the persons employed in them are uncommonly exposed to demoralisation. They see much vice; and removed, as they are, from the precious and preserving influences of home, and the Sabbath and better associations, it is not strange if they fall into vice oftener than those classes of men do, who are more favourably circumstanced. But we entreat you, sir, to unite with us in striking at that vice, which is in itself by far the greatest of all vices, and which, indeed, may be called the animating principle, the very soul of almost every other vice; and, we trust, that then our canal-boats will soon present a state of morals above all censure and reproach.

We have taken the liberty of drawing up a pledge to accompany this circular, and we desire you to use all proper means to persuade those employed in your boat, to annex their names to it, after you shall have given the attractive example of your own name first. You are requested to report, by the middle of October next, your success in obtaining names to the pledge. The gentlemen appointed to receive the reports, (and to any of whom you can make your report), are Mr. G. P. Griffith, of Troy; Mr. Horace Meech, of Albany; and Mr. David Nestle, of Bolton, at the termination of the Delaware and Hudson canal.

The object of procuring these reports, is to incorporate them in the next annual report of the New-York State Temperance Society, and thus to spread before the public the most satisfactory evidence of the progress of the temperance reformation, amongst a class of our fellow citizens, whose employment is one of an eminently responsible character, and intimately connected with the credit and welfare of our state.

PLEDGE.

The subscribers, willing to add their own example to that of the hundreds of thousands who have pledged themselves to total abstinence from ardent spirits, do hereby resolve, that they will not drink it in health, being fully persuaded, that it is the greatest destroyer of health, and the greatest enemy to the happiness and prosperity of their country.

Note.—The foregoing proceedings of the "Canal Temperance Society," will be published in the report of the State Temperance Society, now in the press, and a copy of the report will be furnished to the captain of every canal boat in the state.

INTELLIGENCE.

From the Vermont Chronicle.

CEYLON.

MISSION SEMINARY.—Of the 101 who are or have been members of this school, 27 have been honourably dismissed at two annual examinations, of whom 19 are in the service of the American mission, two as private tutors in European families, two have no permanent employment, and one died in mission service. The course of study comprises the new testament, an abridgment of scriptural history, English grammar, geography, arithmetic, geometry, mensuration, surveying, the more important parts of natural philosophy, astronomy, general history and evidences of christianity, with recitations from the bible, first in Tamul, and then in English, on every Sabbath during the course. The Tamul course is as thorough and extensive as the English. Ottley Hall, the principal building, so called from the chief justice of the island, a liberal patron of the school, is 109 feet long, by 66 in width, and two stories high in the centre. It was to be finished during the year. The apparatus, telescope, &c. have been useful, not only in illustrating the sciences, but in convincing the natives of the falsehood of their own philosophy and astronomy. The library consists of 600 volumes. Subscriptions for the seminary in Ceylon and India have amounted to $4,845. In conclusion, the conductors of the seminary state, that there is no want of intellect among the natives; that the more forward members of the seminary form an important medium of communication with the learned natives; that the plan of the seminary is not too extensive; and that the great object of the institution, that of training up native teachers, is in a fair way of being, in a good degree, accomplished.

TAMULIAN RELIGION.

CEYLON.—The Herald contains the first of a series of letters on the Tamulian religion, or the Braminic system, as it exists in Ceylon. Its leading tenets seem to be, the existence of a supreme God, who is both male and female, and from whom are descended gods of both sexes; the eternity of matter; the descent of men from Brumha, one of these subordinate gods; the Bramins from his head, the kings from his shoulders, the merchants from his loins, and others from his feet.

Siva, who is regarded by the Hindoos as *the destroyer*, is regarded by the Tamulians as the great object of adoration. His wife Parvutee, and his sons Pulleyar and Kundah, are more frequently worshipped than he; but it said that all this worship ends in Siva. The god has but one temple in the district of Jaffna, about forty years old, where he is worshipped at the festivals; also daily, by offering flowers, rice, fruit, frankincense, &c. and lighting lamps before the idol at night. The temple is only a number of small towers, one of which, with a cupola like a bell, contains the idol, all enclosed with a wall, through which is a large gate-way. It contains no convenient apartment for religious instruction, this being no part of their worship. At the principal festivals, one of which continues for twenty days, the people collect around this temple, many staying day and night, and committing many excesses.

The principal temple of Kundan is at Nellore. It is more frequented than that of Siva, and is in greater repute as the scene of many miracles.

The temples of Pulleyar are the most numerous and the meanest. They are generally mere mud huts, and the image, a piece of rough granite, or a little clay or cow-dung and earth, squeezed in the hand and enthroned on a leaf, or one rough stone placed above another. Soon after arriving in the district, Mr. Warren and Mr. Richards went into one of the temples of an inferior deity, and in consequence, the natives say, lost their lives. Mr. Woodward, too, they say, lost his health in consequence of helping to remove a temple of Pulleyar.—*ib.*

FRENCH CATHOLIC CHURCH.

There has lately been a separation, (to what extent we know not), from the catholic church in France. The separatists call themselves the orthodox catholic church, and the following are their articles of faith:—

1. The word of God is our only guide of faith.
2. We admit the three symbols of the Apostles, of *N, and of St. Athanasius.
3. We recognise as canonical all the books of the old and new testaments that the reformed church admit as such, and we consider the reading of them as of indispensable necessity.
4. We believe that there are two sacraments of divine institution, baptism and the holy supper. We admit the others only as pious ceremonies, that have existed from the earliest period of the church.
5. The services of the sacrament will no longer be performed in Latin, but in a familiar tongue, after the ritual of the church.
6. Auricular confession is not of divine precept; we do not require it of any one; but the faithful, before approaching the holy table, should prepare themselves for general absolution.
7. We do not recognise any days of abstinence. As to fasting we submit it to the piety of the faithful.
8. We admit a hierarchy in the church, and this hierarchy is to be composed of bishops, priests, and deacons.
9. Our veneration for the saints consists in thanking God for the grace he bestowed upon them.
10. Religious instruction being of the first necessity for the people, we consider it the most important of our duties to disseminate freely the bread of the word of God.

* This is unexplained.

North-West Coast.—Mr. Green was told by some commanders of vessels, that the country about the Columbia river is fertile, and the climate delightful; that the Indians are numerous, and less bloody than on some other parts of the coast; and that is unquestionably the place where a mission should be established. He was prevented by stress of weather from entering the river, which is said to be often the case. To Mr. Green, the scenery of Skidegas, near or on Queen Charlotte's island, appeared enchanting. The natives were pleased with the idea of a mission, and wished him to go on shore; but, as affairs then were, he did not think it safe. He is covinced that the Russian settlement at Norfolk Sound is not a suitable place to attempt any thing for the Indians. "I am almost certain," he says, "that no Russian here could cordially approve of such efforts; nor have I any very sanguine expectations, that any thing will be attempted by the Greek church."—*Vt. Chron.*

Six Days' Meeting in Hartford, Ct.—A letter from a gentleman in Hartford, Ct. to his friend in New-York, dated March 7, says:—"It will doubtless give you pleasure to be informed that the three congregational churches in this city, united in calling a conference of twenty to twenty-five of the neighbouring and other churches; and on Friday the 4th inst. closed a meeting, commenced on Monday the 28th ult.; and that the blessing of the great Head of the Church has manifestly attended the measure. There is evidently a waking up to duty on the part of quite a number of the members of our churches; a considerable number have been the subjects of deep distress in view of past unfaithfulness, and in some instances they have been led to renounce their hopes, but have since found relief in a new surrender of themselves to God. The services of the conference, or of what, at the west, I suppose would be called a six days' meeting, were principally the exhibition of bible truth by means of sermons and addresses, to constantly crowded audiences.—In the evenings the conference was divided, and two of the churches opened at the same time. Frequent and daily prayer meetings were held in the three lecture rooms before sunrise. Narratives were given of the state of the churches represented, by their delegates. The conference closed with a renewal of covenant and the celebration of the Lord's Supper, when the body of Dr. Hawes' church was literally filled with communicants. A deep impression has been made on the churches and congregations. Many are anxious, and a goodly number are rejoicing in hope. Oh, may it be the commencement of a great and glorious work of the Holy Spirit, in which multitudes shall be brought to accept of proffered mercy."

Emigration of S. S. Teachers to Illinois.—A company of individuals who are going to Illinois, with the expectation of supporting themselves by some useful calling during the week, and of labouring in the Sabbath school on the Sabbath, now intend to start from Boston about the 1st of March. If any others, who are ready to join this company, should wish for more particular information, they can have an opportunity to inquire of the editor, at the depository, every afternoon, when he is not out of the city on public duty.

The Cherokees.—Extract of a letter from Rev. S. A. Worcester, to the editor of the Boston Recorder, dated New-Echota, Feb. 17, 1831:—"It is a time of trial here. The white men, who have Cherokee wives, are generally preparing to go beyond the chartered limits of Georgia, in consequence of the law which subjects them to the puishment of the penitentiary, if they remain. The law does not except missionaries. What we shall do, depends on the instructions of the prudential committee, not yet received. The state of Georgia is pushing matters to extremes, and there is reason for Christians to be much in prayer, both that the Indians may be preserved, and our country saved from heavy judgments."

The Baptist Home Missionary Society, in England, is endeavouring to enlarge its means for spreading the gospel in the villages. In a number of these, a pleasing attention to the gospel is awakened.—*Ch. Watch.*

Burning of Widows prohibited.—The government of Bombay has made it culpable homicide, to aid a Hindoo widow in burning herself with her husband's corpse. Suttees are therefore abolished throughout the British territories in India.

In the county of Fairfield, there are thirty congregational churches, which embrace about three thousand five hundred and thirty-eight communicants, averaging one hundred and eighteen to each church. In one or two of these churches, the members are taken by estimate from neighbouring ministers; the others are from actual examination.—*Conn. Obs.*

REVIVALS.

Philadelphia.—A work of grace, as appears from the religious papers of that city, has commenced in several of the churches. Additions have recently been made to a few of them by profession. Among the presbyterians, morning prayer meetings are held; also, union meetings of the different ministers and churches, between fifteen or twenty in number, have been established under circumstances of special interest. The fact that the General Assembly is soon to meet in Philadelphia, should not be forgotten by the friends of revivals.

Boston.—This city, as appears by the Recorder just come to hand, is now to be numbered among the favoured places. The work has but recently commenced, and for the present, is of a still and gradual character.

Pompey, Onondaga Co.—Letter to the editor of the Recorder, dated Pompey, March 7, 1831:

MR. HASTINGS—It may not be uninteresting to you and your christian readers, to be informed more particularly with regard to the work of grace which we trust the Lord has been accomplishing in this place, for a few weeks past. In the course of the month of November last, there was an increasing solemnity discoverable in the congregation. On the last day of November, and the first days of December, we had a three days' meeting; during which there was evidently an increased solemnity. Before the close of the meeting, there were several cases of deep anxiety, and some of hopeful conversion. A revival of religion seemed then decidedly to commence. The good work progressed for some time, with very considerable power.—There seemed to be some of the true spirit of prayer among us. Yet we have reason to fear there was very little agony of soul for the salvation of perishing sinners. But notwithstanding the unfaithfulness and unbelief of God's people, the Holy Spirit appeared to be going forth in mighty power, to convict and convert. After the lapse of a few weeks, there was evidently a diminution of the work. There were fewer anxious sinners enquiring what they must do to be saved; some who had been in a degree excited with reference to their spiritual concerns, relapsing into a state of insensibility; and fewer apparently submitting to God. These circumstances were alarming. But a peculiarly distressing circumstance was, that Christians did not seem to be much alarmed at these awful tokens, that the Spirit was about to withdraw. It is not strange, therefore, that He did to a very considerable degree withdraw, leaving large numbers of the impenitent in the very way to destruction, and many of the disciples of Christ to leanness of soul. Still, we do think, there are some indications of the Spirit among us. More than usual solemnity is apparently resting on the minds of many. There are, from time to time, some instances of anxiety, and there is occasionally an instance of hopeful conversion. The last Sabbath was our communion season, when twelve were added to the church on profession of their faith, ten of whom are the fruits of the present revival; we hope but the first fruits of the ingathering.—Within our limits, from eighty to ninety have indulged the belief that they "have passed from death to life," during the present revival. There has been nothing peculiar in this work, to distinguish it in characteristic features from most of the revivals in this section of the country, during this season of God's merciful visitation. We have great occasion for gratitude and praise to God, for the wonders he has wrought in the midst of us. We have very much cause for humiliation and repentance, in view of our insensibility and unfaithfulness. God be merciful, and revive us again speedily!

B. B. STOCKTON.

Burlington, Otsego Co.—A revival has been some time in progress at this place, the particulars of which will be given next week.

A pleasing Incident.—At a recent conference of churches in Hartford, Connecticut, the particulars of which appear in the Observer, an interesting statement was given of the revival in Yale college.

"In connection with this account respecting Yale college, the venerable Dr. Perkins, of West-Hartford, by request, gave a description of a revival *sixty three years ago*, in Princeton college, N. J. Few incidents of a similar kind ever occur. A venerated servant of God, whose life has been faithfully and successfully devoted to the ministry of reconciliation, for nearly sixty years, standing between the past and the present generation, brought before the audience, in a feeling manner, a scene that transpired sixty-three years ago, the actors in which are almost all now in the grave, and some of whom have been eminent, and eminently useful in church and state. About half the students in the college became pious, and many of the remaider were more or less impressed. The convictions were deep, and long and pungent, few being of less continuance than two or three months; and the hopeful conversions, as appears from the fruits, were in almost every case genuine. Mr. Whitefield, then on his last visit to this country, was sent for to labour in the college. He often preached, and visited the students in their rooms. Mr. Tennant was there among the labourers. The names of these men have long been registered among the most distinguished and successful servants of Christ in revivals; and it seems more like a dream than a reality, that at this day we should hear their labours described by one who listened to their voices. In contemplating this case, we cannot but reflect on the lasting benefits to the world, of a revival in a college. How many souls have the converts in that revival in Princeton, sixty-three years ago, been the means of converting to the truth!"

New-Haven, Vermont.—A powerful revival is in progress at this place, in part through the instrumentality of a three days' meeting. The meeting had been preceded by a season of special prayer, accompanied by visiting from house to house. Some of the details of the meeting are furnished by the Vermont Chronicle;—

"After several prayers had been made, one minister arose and said, "In the house where I stayed last night, Christians could not sleep.—All wrestled in prayer till two o'clock, and at that hour one soul beneath that roof was hopefully born again, and two more were deeply convicted of sin. Christian brethren of this church, are you ready to humble yourselves before God, and prepare yourselves to receive his blessing?" Some other remarks were made, calling on the church to repent, and unite their hearts as one.

"There was a pause; all was still as the house of death, and solemn as the grave. Every bosom seemed to swell with feelings unutterable. At length the pastor of the church arose and said, "I wish to ask the prayers of God's ministers for this church, including myself." Who of you, brethren and sisters, will stand with me in the broad alley, as a token that we repent of all our unfaithfulness, and implore the forgiveness of God and man?" No sooner was this spoken, than the whole church rushed from their pews, as if each was eager to be first in following the example of their pastor. And they all knelt down, and together poured out their tears before God, while the throne of grace was addressed in their behalf. The house was filled with weeping; for while Christians were prostrate before Jehovah, the Holy Ghost was sending arrows of conviction into the hearts of sinners!

"On Friday, the church, and such as wished for an interest in their prayers, convened again, and spent four hours in confessing their faults one to another, in public confession and in prayer. It was a melting season! But I cannot enlarge. Sufficient to say, that God is powerfully at work in the midst of us. Several of our first men are coming out on the side of the Lord.—Some of them have been smitten down almost as suddenly as was Saul of Tarsus. They have been slain by the law of God, and in a few hours have been made alive again unto Christ. We have not counted the number of hopeful conversions. God knows who they are; and not a day passes, but he permits us to rejoice over some new trophy of his victorious grace!

"The work is great, and marvellous in our eyes. "Bless the Lord, O my soul; and all that is within me, bless and praise his holy name."

"And now, christian brethren and sisters, we ask you to go into your closets, and there on your knees to beseech the God of heaven to continue the blessed operation of his Spirit in New-Haven. "*Brethren, pray for us.*" And may the Lord speedily pour out his Spirit upon the churches in Vermont, so that all our mountains and valleys may become vocal with the high praises of God our King. "J. F.

"*New-Haven, March* 14, 1831."

New-Haven, Conn.—A letter to the editors of the New-York Observer, dated New-Haven, March 16, 1831, says:—

"I promised to give you some account of the work of God in this city, and in the college; but it is utterly impossible to do it in particulars. We are every hour engaged in the scenes of a four days' meeting, which are full of divine power and glory. Several hundred are inquiring, "What shall I do to be saved?" Our churches are crowded to overflowing, and the word is manifestly blessed to the conversion of sinners. The last week was one of deep solemnity, and many were brought into the kingdom; but this week is more full of interest and power. The work of God has received a new impulse in college, and perhaps seventy are now believed to have been converted to God there."

Poughkeepsie.—We understand that there is a pleasing work of grace commenced in the presbyterian church, under the pastoral care of the Rev. Mr. Welton, in Poughkeepsie. The church has been in existence but five years, and has been abundantly blessed. There have been ingatherings of from thirty to one hundred each year, and the whole number is now more than two hundred members.

Palmyra, N. Y.—A correspondent at Palmyra, under date of March 9th, says:—"We have continual showers of divine grace in this village. At the close of the four days' meeting, almost *all* present, who had not obtained a hope in the mercy of God through the blessed Jesus, came forward desiring the prayers of Christ's people, and many now are rejoicing in God their Saviour."—*Evangelist.*

The Ohio university at Athens, says the Pittsburgh Herald, is in a very prosperous state. At present, rather more than usual attention to religion is manifested by some of the students.

In the congregation of Rev. Mr. Hebbard, in Athens co. Ohio, there is a considerable number of persons under religious impressions, some of whom give evidence of regeneration.

WESTERN RECORDER.

UTICA: MARCH 29, 1831.

The Three Days' Meeting at Rome, commences on Thursday next, at 10 o'clock, A. M.

The meeting at *Paris*, last week, was attended with some circumstances of special interest. We understand that a very unusual number of youth were present, who, by their own acknowledgment, had not made their peace with God. The season was attended with increasing solemnity; and it is hoped that a good impression has been realised.

A meeting of several days was held last week at *Chittenango*, commencing on Tuesday. The season is said to have been precious and solemn; but the numbers converted or under conviction are not mentioned.

NARRATIVE

Of the State of Religion within the bounds of Oneida Presbytery.

The Presbytery of Oneida, in surveying the dealings of God with the churches and congregations under their care, during the past year, while they find much which calls for deep humiliation, among the professed friends of the Redeemer, as well as others, feel constrained to acknowledge, with devout thanksgiving and praise, the great goodness and mercy of the Lord, which he has manifested in the reviving of his people, and in the conviction and conversion of sinners.

Revivals of religion, during the past year, have been extending from one congregation to another, until there are few remaining, which have not shared in some degree in their benign influence. In several congregations, the work of grace is at this time powerful; and recent indications of the special influences of the Spirit are witnessed in others. This Presbytery has never been indulged the privilege of recording such signal displays of divine grace, except in the memorable revival of 1826.

The revival in Western, mentioned in the last year's report, continued down to midsummer, and about sixty-five of the subjects have united with the church under our care.

More than usual attention existed at Rome, at the last annual meeting of the Presbytery in that place, which resulted in the conversion of a considerable number, most of whom have united with the church.

As fruits of the revival which commenced the last winter, in the small congregations of Floyd and Holland-Patent, sixty-three have united with the church.

The revivals which prevailed in Trenton and Remsen, about the same time, were interesting in their character, and extensive, when the smallness of the congregations are considered. Between forty and fifty have united with the church in Trenton, and between thirty and forty in Remsen.

The church which was organised in Whitestown, at the village of York-Mills, in May last, enjoyed at the time of its formation a season of revival, and between thirty and forty have made a public profession of their faith.

In the course of the last summer, a work of grace commenced in Westmoreland which has continued to the present time. Fifty-six have united with the church.

An interesting season of revival has prevailed for some months past in Whitesborough, Utica, and New-Hartford, which still continues. Fifty have united with the church in Whitesborough; forty-one with the church in New-Hartford; sixty with the 2d presbyterian church in Utica, and a number with the 1st and 3d churches, as the first fruits.

The Oneida Institute, in Whitesborough, has shared largely in the favour of the Lord. About sixty students have been pursuing classical studies in this institution during the past year, a majority of whom have in view the gospel ministry. Most of those who did not indulge a hope in forgiving mercy, have given satisfactory evidence of conversion to God.

A work of grace now prevails at Mount-Vernon, & in the 2d church in Verona; and favourable appearances exist in the 1st church. Thirty three have united with the 2d church.

The churches in Russia and Boonville have enjoyed some refreshing from the presence of the Lord, and have been strengthened by a small accession to their numbers.

The church in Norway, which has long been in a languishing state, has enjoyed a gracious visitation for a few months past, under the labours of Rev. Mr. Bowles. In October, the church began to awake, and to call upon the name of the Lord for help. The Lord heard her cry, and a large number for so small a society, are indulging the christian hope.

Thirty-eight have been added to the church in Augusta, as the fruits of the revival which prevailed there the last year.

An interesting state of religious feeling has recently been manifested in Bridgewater, and some other congregations; and the fond hope is cherished, that if Christians are faithful, they will soon witness signal manifestations of God's convicting and converting grace.

Among the means which have been blessed in promoting these revivals, in addition to the plain and faithful exhibition of divine truth on the Sabbath, we would mention, familiar, personal instruction in Sabbath schools; visiting from house to house; pressing convicted sinners not to resist the influences of the Spirit of

God by delay, but to submit themselves to God by a humble confession of their sins; casting themselves upon his mercy through Christ Jesus, for pardon and salvation.

What have been usually termed union meetings, and three days' meetings, have been held in many of our congregations during the past year. These seasons have in general been deeply interesting, and eminently blessed in awakening Christians to duty, and bringing sinners to repentance. With few exceptions, there has been little or no open opposition to the revivals of the past year.

Among the subjects of the work, are found persons of all ages, from the little child up to the man of grey hairs. Most, however, are among the young and middle aged, who have been religiously trained. Some who have long hardened themselves in iniquity, and concerning whom Christians were prone to say, there is no hope in their case, have given satisfactory evidence of reconciliation to God. Several who were addicted to strong drink, have abandonod their cups, and turned to the Lord. Most if not all of them were brought to adopt the principle of total abstinence, before obtaining evidence of divine forgiveness. Some of these have laboured zealously and effectually with their old associates.

Sabbath schools are generally well sustained. The practice of learning one verse each day, has been adopted in many places, and promises to be useful. The monthly distribution of tracts is adopted to a considerable extent. It is very apparent from the reports of brethren, that the cause of temperance is progressing. The sale of ardent spirits is wholly abandoned in some places, and has greatly diminished during the past year in others.

The progress of temperance is evidently most propitious in its influence on revivals of religion. Our churches also are thus relieved from more than half the former burden of discipline. Indeed, cases of discipline for intemperance very rarely occur.

The spirit of benevolence, it is believed, is increasing. A good degree of brotherly love and harmony prevails among our ministers and churches. On the whole, we have abundant cause of thankfulness for the past, and of encouragement and activity for the future.

"Therefore, beloved brethren, let us be steadfast, unmoveable; always abounding in the work of the Lord; forasmuch as we know that our labour is not in vain in the Lord."

R. EVERETT, *S. Clerk.*

Want of pure Intelligence.—The time has gone by, when Christians can safely remain ignorant of what is transpiring in reference to the Redeemer's kingdom. The well known fact, that vast emissions of infidel trash are now pouring over the face of the country, poisoning the minds and morals and manners of the people, shows that it is high time for the universal diffusion of pure intelligence among all those who are friendly to the cause of religion. The general supply of bibles and tracts, and of Sabbath school instruction, certainly needs to be accompanied with corresponding emissions from the press of the religious journalist. Unless this is done, the enemy will after all retain much of the advantage. He will give his own construction of the aspect of things. He will make his own statements; and these to a great extent will remain uncontradicted. Christians, we do believe, are imperiously called upon to take this subject into consideration.

"*Little Children, love one another*"—was the often repeated injunction of the aged apostle, the disciple whom Jesus loved; the one who was destined to out live the eleven, and to go round many years among the churches, confirming them in the grace and fellowship of the gospel. How ought this injunction to be laid to heart, at such a time as the present, when the Spirit of heaven seems descending to earth! Love is the fulfilling of the law. Love is the golden sceptre of the gospel. God himself is love; and the children of God must "abound in this grace more and more," if they would become indeed "heirs of God and joint heirs with Christ." Christian brethren, let us think of the love of Christ, and remember the apostle's injunction.

Choctaw Station.—A letter from Rev. Mr. Byington, of this station, mentions under date of Feb. 16th, we regret to say, the death of Mr. Augustus T. Ambler, teacher, which occurred on the 10th of the same month. He died of consumption. "In his sickness and dying moments, he had confidence in the merits of the Redeemer, and felt no desire but to be perfectly sanctified and prepared for the world of spirits." We have been acquainted with Mr. A. and have known something of his worth. His parents live in Augusta, Oneida county.

High School.—The certificate in favour of Mr. Bartlett's high school, which we present to-day in a subsequent column, is one that is not designed as an empty compliment. It contains no exaggeration of the merits of the school, and as it was also "unsolicited," we trust it will have its proper influence with a community, who love to appreciate merit wherever it exists.

"*Mr. Hyde's Protest against the proceedings of the Buffalo Presbytery, and the Synod of Genesee, in their sessions in relation to himself, and other instances of mal-practice,*" &c. &c.—*Warren, Pa. P. C. Peverance.*

This is the title of one among a number of pamphlets from the same pen, that have been issued this year or two past, all breathing a similar spirit of complaint. No body of men can claim infallibility. It is possible, therefore, for aught *we can tell*, that the writer of the pamphlet has suffered wrong. Yet, supposing it is so; why should he spend the remainder of his days in fruitless complainings? Why should he not rather *suffer* wrong patiently, than *do wrong?* We are weary of receiving pamphlets on this subject. They can do no *good*, and *may* do *much hurt.*

Two Addresses, delivered before the Jefferson County Temperance Society, at the annual meeting, 6th January, 1831; by E. Ten Eyck, Esq. and LaRue Thompson." Published at the request of the Society. Watertown, Harvey & Co rey, 1831.

These are plain sensible productions, calculated to leave a good impression upon the community, who still need line upon line, and precept upon precept, before the work of reform will be completed.

Christian Spectator.—The following is a table of the contents of the Quarterly Christian Spectator, for March:—

1. Review of the Memoirs of Rev. Edward Payson. 2. Review of "Christian Essays, by Rev. Samuel C. Wilkes." 3. Review of President Wayland's Sermon, in behalf of the Sunday School Union. 4. Review of Thoughts on the original Unity of the Human Race. 5. Review of Robbins's ancient and modern History. 6. Review of Butler's Analogy of natural and revealed Religion. 7. Review of Ernesti, on applying the principles of common life to the study of the Scriptures. 8. Review of Silliman's Elements of Chemistry. 9. Remarks of "Protestant" on the Biblical Repertory. 10. Remarks on "Protestant," &c.

Spirit of the Pilgrims.—The number of this work, for the present month, is wholly occupied with a review of Mr. Whitman's two letters to Mr. Stuart, on the subject of religious liberty. The article is an able one, and will be read.

National Preacher.—The last number contains a sermon by Rev. A. Dickenson, of New-York, entitled—"Call to professing Christians on Temperance;" and founded on James iv, 17; Acts xvii, 30; Luke xxii, 32; and Malachi iii, 11. This number has been stereotyped, so that it can be furnished in any quantity, at $25 a thousand.

To our Subscribers.—The residue of our bills are transmitted with the present number. Payment can be made to either of the agents, a list of whom is given on the last page.

The communication from "A FRIEND," relates to a precious subject; but it is too imperfect for our columns.

"D. V. B." would have managed his subject better, in simple prose. When such incidents as he here mentions have occurred, it may be well to publish them at the proper time.

Several articles are unavoidably deferred till next week.

The object of the following society, is one that commends itself to the patronage of the humane and the charitable of this village, generally:—

For the Western Recorder.

CHARITABLE SOCIETY.

On Wednesday evening the 9th instant, a public meeting of the Welch nation was held at the Welch congregational meeting-house in this village, for the purpose of taking into consideration the expediency of forming a Society, the object of which would be to aid the indigent in circumstances of peculiar need; when, after some remarks upon the occasion, it was resolved unanimously, to form such a Society; and the following articles were proposed and adopted as the regulations of said Society:—

Article 1. This Society shall be called "The Welch Charitable Society of Utica and vicinity;" the chief object of which will be to aid individuals and families who may be in indigent circumstances, upon their first arrival in this country. It will also extend its aid to others of our nation, in cases of urgent necessity.

2. An immediate application shall be made in the village and vicinity for subscriptions, for one year, towards the funds of the Society, to be paid in quarterly payments, on the first of April, July, October and January.

3. Any person who may contribute towards the funds of the Society, to any amount, shall be a member.

4. The officers of the Society shall consist of a Moderator, a Treasurer, a Secretary, and six Directors; who together shall constitute an executive committee to transact all the business of the Society. They shall meet on the second Monday evening of every quarter, commencing in April next; and at any other time, by special notice from the Moderator. Five of their number shall constitute a quorum.

5. No money shall be paid by the Treasurer, without an order signed by, at least, five of the Executive Committee. But on extraordinary occasions, when it would be impracticable for the committee to meet, any three of their number (in a case which they shall judge of peculiar urgency) may contribute a sum not exceeding two dollars.

6. Any person having received aid from this Society, and having afterwards come to easy circumstances, so as to be able, without injury to himself or family, to refund the same, shall be considered under conscientious obligations to do so; that the society may thereby be able more efficiently to aid others in similar circumstances.

7. The annual meeting of the Society shall be held on the second Monday evening of January, when the committee shall present a report of their proceedings during the year, the treasurer's account be examined, and officers chosen for the ensuing year.

The following were elected officers of the Society, for this year:—

Mr. DAVID REED, *Moderator.*
Mr. THOMAS JAMES, *Treasurer.*
Rev. ROBERT EVERETT, *Secretary.*
Messrs. John Adams, Sen. Howell Powell, Thomas Sidebotham, Edward Roberts, Richard Hughes, Robert I. Jones, *Directors.*

For the Western Recorder.

COMMON SCHOOLS.

At a meeting of a number of gentlemen from several towns in the county, convened at Hampton, agreeably to previous notice, on the 5th instant, for taking into consideration the present depressed condition of common schools, and to devise means for their elevation and improvement, the Hon. TRUMAN ENOS was called to the chair, and AUGUSTINE G. DAUBY chosen Secretary.

The objects of the meeting having been briefly and pertinently explained by S. D. Dakin and S. P. Lyman, the following preamble and resolutions were introduced by the latter gentleman, and adopted by the meeting:—

Whereas the present numerous and imperfect systems of education used in our common schools are productive of great and incalculable evils; and whereas the introduction of an established, more perfect and uniform system is of vital importance, and is earnestly called for: Therefore,

Resolved, That it is expedient for this convention to adopt such measures as will in their opinion, best contribute to correct existing evils, and promote the welfare of common schools.

Resolved, That a committee of seven be appointed by this convention, to report to the next convention to be held in this county, on the expediency of recommending the general introduction into our common schools, of "The Common School Manual," compiled by M. R. Bartlett, as affording the best existing system of instruction adapted to those institutions; and that S. D. Dakin, David W. Watson, Mr. Blodgett, Wm. A. Barbour, Augustine G. Dauby, Jeremiah Clark, and Wm. H. Maynard, be said committee.

Resolved, That there be a committee appointed, to consider and report on the expediency of adopting a plan for the organisation of a county association, to be composed of teachers and others, to promote the establishment of a uniform system of common school education. This resolution was referred to the same committee as was the preceding one.

After the passage of this resolution, the meeting was briefly addressed by several gentlemen, among whom were Mr. Blodgett, Dr. Sherill, Gen. Knox, the Hon. Chairman, Mr. Baker, and others; when it was

Resolved, That the meeting adjourn, to meet at Utica on the 2d Tuesday of July next.

TRUMAN ENOS, Ch'n.
AUGUSTINE G. DAUBY, Sec'y.

For the Western Recorder.

FREEMASONRY.

The following resolutions on the subject of freemasonry, were adopted by the Presbytery of Oneida at their late sessions in February, and directed to be published:—

1. That it is the judgment of this Presbytery, that sufficient reasons exist, even exclusive of the revelations of seceding masons, why all the ministers and members of our churches should dissolve their connection with the institution of freemasonry, and explicitly signify the same to their christian brethren.

2. That to quit all connection with the institution, and signify the same to their christian brethren, is all which Christians aggrieved about freemasonry ought to require; and that all indiscriminate censuring and impeachment of the motives and characters of brethren, merely because they have belonged to the institution, is wrong, as being a sure means of begetting and protracting divisions among Christians.

A true extract from the minutes of Presbytery. Attest, R. EVERETT, *S. Clerk.*

PRESBYTERY OF ONEIDA.

SESSIONAL REPORTS.

Those churches who have not sent in their sessional reports, are particularly requested to send the same to me, as early as possible in the month of April; otherwise the report of Presbytery to the General Assembly will unavoidably be deficient. Our churches are also affectionately reminded of their duty to make collections towards the commissioners' fund, and remit the same to our Treasurer at Utica, as usual.

R. EVERETT.

For the Western Recorder.

INFLUENCE OF THE MONTHLY TRACT DISTRIBUTION ON REVIVALS OF RELIGION.

If no other good were effected by this system of effort, than the mere *bringing to light of the moral condition* of the neglected portions of our population, and rendering them the objects of prayer and christian solicitude, the end attained would warrant all the efforts made. But God is blessing the tracts, and the personal labours of the distributors, wherever the system is faithfully, perseveringly, and prayerfully prosecuted. In all those places especially where he is graciously pouring out of his Spirit, there are most animating encouragements. In multitudes of instances, the Spirit's influences are found to have preceded the distributor, and caused a preparation of heart to receive the truth. The presence of God in the churches furnishes a new motive to those who have absented themselves now to attend; the glowing heart of the distributor will add persuasion to his lips; and his access to the throne of grace will enable him by faith to bring down spiritual blessings. Indeed this system of effort, faithfully performed, is so important a means of promoting and furthering the revival of religion in the churches, and extending its influence to those who have been living far from God, that it would seem no Christian, who is conscious of his duties and his privileges, can fail of giving it his decided support; his prayers; and as the opportunity is afforded, his own energetic personal endeavours.

H.

UTICA, FEB. 9, 1831.

Mr. CHARLES BARTLETT—

DEAR SIR—We did not all witness the annual exhibition of your scholars on the 26th ult. But we deem it due to you, that we should express the high approbation which we feel at the results of your tuition. Since the first establishment of your institution, most of us have had sons under your instruction; and all of us have noticed its progress. We therefore speak from experience when we say, that you possess a very unusual power over the feelings and conduct of boys, and employ it most beneficially to their advancement in literature and morality.

Your school contains ample means for an extensive knowledge of the Greek, Latin and French languages, English literature generally, and the sciences of chemistry, mineralogy and botany. To the latter sciences you have, we think, been particularly attentive, though not more than their importance justifies, in a country where we are almost daily traversing new regions; mountains filled probably with minerals, and forests with vegetables, sanative and esculent, that in time will be disclosed to enrich our country, and add to the stock of knowledge and general happiness.

We would not give an invidious prominence to one department of your school over the others; but some of us say, in relation to the above sciences, that you have scholars, and very young, who will probably never see a period, when a sum of money, equal to the whole which has been paid you for their tuition, will be accepted in exchange for the cabinets of minerals which they have themselves collected, in the annual mineralogical excursions that they have taken with your professor of the natural sciences. That the inhabitants of Utica and its adjacent towns should possess the means, within their own vicinity, of instructing their children in the highest walks of literature and science, is a comfort, a benefit, and a pleasure, which we are grateful for enjoying, and of which we are emulous to have others participate. The benefits of thus constantly having our children within our personal observation and intercourse, are obtained at no pecuniary sacrifice; for we believe no distant school, of a similar organisation to yours, can be obtained at a smaller price, and few at a price so small.

Finally, we are convinced that though these considerations present peculiar motives to only the inhabitants of this vicinity, yet were the general merits of your seminary known abroad, its salubrity of situation, its highly moral associations, and the good and fine youth which alone you entertain, we are sure you would meet with the ample encouragement which is always deserved by efforts well directed to worthy ends. And if this unsolicited communication can tend in the least to your benefit, by any use of it you may deem proper, we shall be happy in having written it.

S. C. Aikin.	*A. B. Johnson.*
Michael Cummins.	*Walter King.*
D. C. Lansing.	*R. B. Miller.*
Moses Bagg.	*James Platt.*
John Billings.	*E. B. Shearman.*
John C. Devereux.	*Henry Seymour.*
T. H. Hubbard.	*N. Williams.*
Montgomery Hunt.	*William Williams.*

For the Western Recorder.

Will the correspondent Z. of the Recorder, say that the Society of Friends are opposed to temperance and temperance societies? I presume not. He may as well say so, as to say that "certain people, who call themselves Christians," are opposed to temperance societies.—The facts speak for themselves; for on Sunday evening the latter held a meeting, and the former held one on Tuesday evening; which I should suppose would conclusively prove that one society was as much opposed to temperance as the other is.

Y.

We would merely observe on the above, that the Quakers are not the *only* "certain people, who call themselves Christians." Our correspondent Z, we presume, had no reference to them. We are glad of their co-operation in the good cause of reform.

POLITICAL.

STATE LEGISLATURE.

Monday, March 21.—In the Senate, Mr. Bronson, from the committee appointed at the last session of the legislature, to examine the charges preferred by S. M. Hopkins against Elam Lyndes, late keeper of the Sing-Sing state-prison, made a very long report upon that subject. The report entirely exhonerates Mr. Lyndes from all the charges against him, and concludes by stating, that nothing has been discovered which in the least derogates from his high and well earned reputation, as connected with our penitentiary system.

The committee of the whole had again under consideration the bill appropriating the further sum of $25,000. to drain the Cayuga marshes. The bill was supported by Messrs. Throop and Mather, and opposed by Messrs. Allen and Tracy. Before any question was taken, the committee rose and reported.

The committee of the whole rejected the bill to amend the act incorporating the village of Bridgewater, in the county of Oneida.

In the Assembly, Mr. Stillwell, from the select committee, to whom was referred the bill to abolish imprisonment for debt, reported the same with sundry amendments, which were ordered to be printed.

Tuesday, March 22.—In the Senate, the bill to authorise the comptroller to loan the bank safety fund, and to increase the salaries of the bank commissioners from $1500 to $2000, was read the third time. Its passage was opposed by Mr. Tracy, on the ground that this fund ought to be invested in the state or the United States stock, and not loaned to banks or individuals. He also objected to the provision of the bill, which increases the pay of the bank commissioners. Messrs. Hubbard and Benton replied; when the question was taken, and the bill passed, ayes 12, noes 10.

In the Assembly, the committee of the whole took up the bill brought in by Mr. Selden, from the committee on ways and means, relative to the finances of the state, and the duties of the comptroller and the commissioners of the canal fund.

The first section is—"The comptroller, in conjunction with the superintendent of common schools, is hereby authorised and directed to select from the bank stock and bonds and mortgages belonging to the general fund, a portion thereof, sufficient to discharge the balances due by that fund to the common school and literature funds, and to transfer the stock and securities so selected, to the said funds respectively, to the amount of the respective balances."

Mr. Selden explained the objects of the bill, and urged its passage, at length.

Mr. J. C. Spencer spoke against its necessity, for about an hour; before he finished, the hour of two arrived, and he gave way for a motion to rise.

Wednesday, March 23.—In the Senate, the committee of the whole had under consideration the bill respecting the inspection of flour not manufactured in this state. [The bill provides that flour inspected under the laws of other states, may be sold in New-York without a re-inspection, unless the inspection be requested by the owner, agent or purchaser.] Various documents in favour of, and in opposition to the bill, from millers and dealers in flour, were read. Before any question was taken the committee rose.

In the Assembly, the committee of the whole again took up the bill respecting the finances of the state. Mr. J. C. Spencer concluded his speech against the bill; and Mr. Edmonds replied in a speech of great length; when the committee rose without taking the question.

Thursday, March 24.—In the Senate, Mr. Seward called for the consideration of a resolution offered some days since by him, authorising the Governor to open a correspondence with some suitable person in England or elsewhere, in relation to colonial records relating to the colony of New-York, and remaining in any of the public offices in Great-Britain. The resolution was passed.

In the Assembly, the day was again spent on the bill relative to the finances of the state, without any decision.

Friday, March 25.—In the Senate, no business of importance was transacted.

In the Assembly, Mr. Edmonds from the canal committee, made a very long report on the application to construct the Black-River canal. The report goes into a long and full review of our canal policy, &c. and concludes with a resolution that the prayer of the petition ought *not* to be granted. Laid on the table, and three times the usual number of copies ordered to be printed.

The bill relative to the finances of the state, was again under discussion till the time of adjournment.

SUMMARY OF NEWS.

Georgia and the Cherokees.—The supreme court of the United States (says the National Intelligencer, of the 19th inst.) terminated its annual session yesterday. Among the decisions pronounced previous to the adjournment, was one upon the application, on the part of the Cherokee nation, for an injunction to stay certain proceedings of the state of Georgia. The decision of the court was an unequivocal denial of the injunction.

The opinion of the court was read by Chief Justice Marshall, and is therefore to be presumed to be from his luminous mind and pen. We have not been able to obtain it for publication, anxiously as we desired to do so. We heard it read, however, and shall venture so far to report the grounds of it, as to state, that the court disclaims jurisdiction of the case, on the ground that the Cherokee nation is not a *foreign* nation, in the sense of the constitution. These Indian nations, it is the opinion of a majority of the court, are not sovereigns, independent of the sovereignty of the United States, but domestic dependent nations, in a state of "pupilage" to the United States, or in a relation corresponding to that which wards have to their guardians. The supreme court, therefore, cannot take cognizance of cases to which it is sought to make them parties as nations. *With respect to the rights of the Cherokees as individuals to the lands guaranteed to them, it was pretty distinctly intimated in the opinion of the court, that there is a mode by which they may be bro't before the supreme court for adjudication.* The opinion went on to say, that, if the objection to entertaining jurisdiction was exercised in the case, it must be on the ground that the Cherokees are a foreign nation; and the relations between foreign powers and the states are placed in the charge of a different branch of government. For this court to undertake to arbitrate such questions, would be to assume a political power not intended to be vested in it. *If* it were true, as argued, that the Cherokee nation is oppressed by the state of Georgia, &c. &c. it belonged not to this court, (the opinion concluded), but to other tribunals, to assert their rights, and redress their wrongs.

Mr. Justice Baldwin delivered a very long separate opinion, agreeing entirely in the conclusion to which the majority of the court had arrived, but not concurring in the views taken in the opinion which had been read.

Mr Justice Johnson also delivered a separate opinion on the question.

Our own opinion on the subject is of little consequence; but the reasoning of the court upon the constitutional provisions bearing upon the case, appeared to us to be conclusive.

The Baltimore Republican says—"The court were divided on the question. The Chief Justice, and Justices Johnson, McLean and Baldwin, against Justices Thompson and Story."

Great Bank Robbery.—The City bank, in New-York, was entered with false keys, between the time of closing the bank, on Saturday afternoon the 19th inst. and the ensuing Monday morning, and robbed of *two hundred and twenty five thousand dollars*, in bank notes, and two hundred Spanish doubloons. The former consisted of $40,000 in bills of the Lansingburgh bank; $20,000 of the Morris canal bank company; $2500 of the Rutland bank, Vermont; $3000 of the Orange county bank; $2,000 of the Newburgh bank; $2000 of the Morris county bank, New-Jersey; and the residue of bills of the different banks in the city of New-York. The doors of the bank and vault were found on Monday morning, closed and locked as usual. A reward of $10,000, is offered by the City bank, and $1000 by the Morris canal bank, for the recovery of the property, and a proportionable sum for any part thereof.

Nothing had transpired as late as Friday last, calculated to elucidate in the slightest degree the mysterious circumstances connected with the above robbery.

Mrs. Bradstreet's Claim.—On the 15th inst. a decision was made in the supreme court of the United States, which is of some importance to this village. In the case of Mrs. *Martha Bradstreet*, plantiff in error, vs. Henry Huntington, Mr. Justice Johnson delivered the opinion of the court, affirming the judgment of the district court in this cause with costs. This decision will probably end further litigation as to any pretended claims Mrs. B. may have to property in this vicinity.

Opening of the Canal.—We are requested to state, that the canal commissioners have given directions to have the canal prepared through the whole line, so as to be navigable on the *fifteenth* of April. This, we believe, is five days earlier than the water was let into the canal last year.—*Albany Argus.*

Welland Canal.—Several reports have gone the rounds of the papers, representing that the Welland canal had sustained an extensive injury from a slide into the deep cut, which had filled it up to the extent of nearly a quarter of a mile. A letter from a stockholder, dated the 5th inst. says, the whole injury consisted in the falling down of about 900 cubic yards of earth, which had been removed at an expense of less than one hundred dollars, and adds—"We have every reasonable expectation of a large and active business on the canal."

Fires in Albany.—From the report of the chief engineer of the fire department, it appears that during the year ending on the 1st inst. there were but *two fires* in Albany, and only *seven alarms;* a circumstance probably unprecedented in the annals of any place having so large a population.

DEATHS.

In Vernon, on the 10th inst. Miss. *Elizabeth Bee*, daughter of Mr. John Bee, aged 22. Miss. Bee was naturally of an amiable disposition, of kind and conciliating manners, and hence secured the esteem of all with whom she was acquainted. But about five years since, she was led to aspire after virtues more noble than those of a merely social kind. She saw herself a sinner, righteously condemned by the unchanging law of God. She fled for deliverance from wrath, to the arms of the Saviour. In him she trusted; for him she lived; and her life was not in vain. Her christian example was salutary to others. Her practice was a satisfactory comment on her profession. It *told* her companions that the religion of the bible was a *reality*, commensurate with eternity in its blessed effects on the soul But when death approached, she was enabled through rich grace, to look this king of terrors in the face; for she saw no terror in the grave, and felt no apprehension of dread beyond it.—She affectionately warned the living—besought them by the tender mercies of her Redeemer, to prepare for death. In the language of triumphant faith, she exclaimed—"The master is come, and calleth *for me.*" She obeyed: Death opened the gate: She *doubtless* went the *upward* way, and has now a seat in the heavenly mansions.

At Lowville, Lewis co. on Saturday the 19th inst. Mr. *Paul Abbot*, aged about 48. The disease which terminated his existence, was the consumption. He suffered much pain for a number of months prior to his death, which he bore with patience and christian resignation, looking forward to that happy period, in which he should be enabled to exchange death for life, and earth for heaven. Amidst all his sufferings, he often exclaimed, "It is right; may the will of the Lord be done." He was trustee of Lowville Academy; one of the executive committee of the Watertown Presbytery, for benevolent purposes; one of the first to establish a Sunday school in the village of Lowville, and by his prayers and exertions, with the blessing of kind heaven, much good has been done. He was a life member of the Bible Society; he was a warm friend, and a liberal supporter of all the charitable and benevolent operations of the day, and assumed as his motto, "We are none the poorer in giving to the Lord." In his death, his wife has lost a kind and tender husband; his children, an affectionate and judicious father; the church, a distinguished and useful member; society, a worthy and liberal patron, in the support of the gospel of our Lord Jesus Christ and seminaries of learning; the poor and needy, one who always administered to their relief; the inhabitants of Lowville, one of its first settlers and most valuable friends; and the world, a good citizen. May all the people be still; for the Lord, who holds the keys of life and death in his hand, *has spoken; let it be done!!—Black-river Gazette.*

At Constantia, Oswego co. on the 21st inst. after a painful illness of eighteen days, occasioned by a wound from an axe, Mr. *Joseph Whitney*, aged 29. He was a worthy professor of religion. He bore his illness without a murmur, and appeared wholly resigned to the will of his heavenly Father.

In Geneva, on the 21st inst. Mr. *Francis Dey*, aged 45.

In the village of Miller's place, (town of Brookhaven L. I.) on the 13th ult. Mrs. *Hannah Woodhull*, in the 75th year of her age.—Mrs. W. was the daughter of Thomas Helme, Esq. and the wife of James Woodhull, a respectable merchant in the city of New-York, who died of the fever, in the year 1798. Favoured with a firm constitution, and a good common education, and possessing a discerning mind, and much decision of purpose, she led a useful and most active life, almost to the day of her death. She made a public profession of her faith in Christ, and entered into covenant with the presbyterian church in Beekman-street, New-York, soon after her marriage, and during the last part of the ministry of Dr. Rodgers. After educating a nephew,* and witnessing with great satisfaction his useful labours for several years, the Woodhull scholarship, in Princeton seminary, was founded by her liberality.

* Rev. James Mills.

List of Letters received at the office of the Western Recorder, during the last week.

A. G. Jewel; Rev. J. R. Johnson; R. Anderson; E. Price, P. M.; Rev. J. Eells; C. F. Hammond, P. M., J. Parkhurst; E. Whittenhall; J. H. Weakley, P. M.; P. D. Stone; J. Kenyon; R. Brockway, P. M.

CARPETS.

A CARD.—The Subscriber (of the late firm of *Shearman & Thomson*) has taken the Store recently occupied by Messrs. *Cooper & Ellis*, No. 68, Genesee st. which is undergoing a thorough repair, for the reception of CARPETS, and Staple and Fancy DRY GOODS generally, which will be on as early as the 10th of April. Grateful for the past patronage of the public, he solicits a continuance of the same at his new establishment. SAMUEL THOMSON.
Utica, March 29, 1831. 13w1

TO LET,
For one or more Years,
A CONVENIENT two-story Dwelling-House, with a small barn, garden, &c. situate on Court (near Genesee) street. Possession given 1st of May next, or sooner, if required.

Also, a large and convenient Brick House, on the corner of Genesee and Court streets. Possession given the 15th of May next

Also, two Brick Stores and Dwellings, on the corner of Genesee and Devereux streets. These buildings are designed for stores and dwellings, and are so constructed, that the whole may be used for private dwellings or boarding-houses. Possession given 1st of June.

For terms, apply to the Subscriber, living in Court street. SAMUEL FARWELL.
Utica, March 28, 1831. 13

HOUSES TO LET.
SEVERAL newly built Dwelling-Houses, situate on Genesee and Washington streets, Utica.
Enquire of THOMAS E. CLARK.
March 22, 1831. 12w4

REES' CYCLOPAEDIA.
A COMPLETE Set of REES' CYCLOPÆDIA, may be had, at a cheap rate, by applying to the publishers of this paper. *Utica, March* 15, 1831.

TO MERCHANTS IN THE COUNTRY.
POMEROY & BULL have removed from No. 47, Front street, to the new Store,
64, WATER STREET,
(a few doors below Old Slip), where they will have for sale, on liberal terms, on the opening of spring business, an extensive assortment of WINES & GROCERIES, (*with the exception of Spirituous Liquors*), and respectfully invite their Friends, and Merchants generally, to call and examine their stock, and prices.
New-York, March 4, 1831. 10w10

CLINTON ACADEMY.
THE Female Department of this Institution will be opened for the reception of Young Ladies, on the second Monday in May next, under the care of Misses CATHERINE B. & JULIA A. HAYES. The plan of the school is such, as to embrace all kinds of instruction, from the most simple elementary branches to those of the highest grade usually taught in female seminaries. The terms of tuition will be as follows:—

For reading, orthography, and plain sewing,	$2 00
.. the above branches, with the addition of writing, arithmetic, and orthography, with definitions, - - - -	3 00
.. English grammar, geography, with problems on the globe, composition, history, chemistry, natural and moral philosophy, rhetoric, logic, and geometry,	5 00
.. Needle-work, of every description, drawing, & painting, in its various branches,	6 00

French, music, and botany, a separate charge.

The strictest attention will be paid to the manners and morals of the pupils. The branches above mentioned will be taught on the most improved plans now in use in the various schools of our country.

From the long experience of the elder Miss HAYES, and from the fact of her having been for several years the principal of a very extensive institution in Nashville, Tennessee, the Trustees, with much confidence, recommend the school to the patronage of an enlightened public. The male department will continue under the direction of the Rev. SALMON STRONG, whose abilities as a teacher are well known, and who will exercise a general supervision over the female department. SAM'L COMSTOCK, *Sec'ry.*
Clinton, Feb. 21, 1831. 8w10

TO LET,
THE STORE, No. 76, Genesee street, with or without the Warehouse in the rear attached to it; and the rear Office in the 2d story. Also, the two story Brick House in Lansing street, next door to H. Denio, Esq.; and a House on Seneca street. Possession given immediately. Enquire of
PARKER & HASTINGS.
Utica, Feb. 22, 1831. 8

NEW BOOKS.
JUST received at the Depository of the American Sunday School Union, Utica—
Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.
Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

A FRESH SUPPLY OF GROCERIES.
JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—
100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars;
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses;
200 boxes Bunch, Muscatel and Bloom Raisins;
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish;
100 bags Shot, assorted numbers, &c. &c.
Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

MUSICA SACRA.
THE 9th edition of the MUSICA SACRA is just published and for sale by HASTINGS & TRACY.

POETRY AND MUSIC.

LINES,

Written by Mrs. Sigourney, of Hartford, Conn. after the death of Miss Alice Cogswell, (a mute,) as expressive of that which the deceased would say, were she permitted to address her earthly friends.

Sisters! there's music here;
From countless harps it flows,
Throughout this bright celestial sphere;
Nor pause nor discord knows.
The seal is melted from my ear,
By love divine;
And what through life I pin'd to hear,
Is mine! is mine!
The warbling of an ever tuneful choir,
And the full, deep response of David's golden lyre.
Did the kind earth hide from me
Her broken harmony,
That thus the melodies of heaven might roll,
And whelm in deeper tides of bliss my wondering soul!

Joy! I am *mute* no more;
My sad and silent years,
With all their painful toils, are o'er:
Sweet sisters! dry your tears:
Listen at hush of eve; listen at rising day;
List at the hour of prayer; can ye not hear my lay?
Untaught, uncheck'd it came,
As light from chaos beam'd,
Praising his glorious name,
Whose blood on Calvary stream'd;
And still it swells that highest strain,
The song of the redeem'd.

Brother! my only one,
Belov'd from cradle hours;
With whom beneath the vernal sun,
I wander'd when our task was done,
And gather'd early flowers;
I cannot come to thee;
Though 'twas so sweet to rest
Upon thy gently guiding arm,
Thy sympathising breast,
'Tis better *here* to be.
No disappointments shroud
The angel hours of joy;
Our knowledge hath no cloud,
No limit, no alloy.
The fearful word *to-part*,
Is never breath'd above;
Heaven hath no broken heart:
Call me not hence, my love!

Oh, Mother! he is here,
To whom my soul so grew,
That when death's fatal spear
Stretch'd him upon his bier,
I fain would follow too.
His smile my infant griefs restrain'd,
His image in my childish dream,
And o'er my young affections reign'd,
In gratitude unutter'd and supreme:
But yet, till these effulgent skies
Burst forth in radiant glow,
I knew not half the unmeasur'd debt
A daughter's heart doth owe.
Ask ye, if to his soul the same fond thrill is given?
Oh! yes, and filial love remains unchang'd in heaven!
I bend to soothe thy woes;
How *near* thou canst not see:
I watch'd thy lone repose:
May I not comfort thee?
To comfort thee I wait: Blest mother, come to me!

Juvenile Psalmody; prepared for the use of schools, by Thomas Hastings. Second edition. New-York, Sleight & Robinson, printers. Sold at the American Union's Depository, at New-York, and at Philadelphia.—This little work, compiled a few years ago for the benefit of the Western Sunday School Union, was afterwards transferred to the Parent Society, by whose sanction we presume it has now passed through a second edition. We allude to this publication just to say, that it was compiled before the German method of instruction was known in this country. When that method shall have been generally adopted, we shall be willing to see this publication suppressed. Till then, perhaps, it may be called for much as heretofore. If future editions should be called for, it might be well to insert simpler pieces of music.

Juvenile Instruction.—Messrs. Mason & Ives, as some of our readers are aware, have published a small elementary work, intended for juvenile instruction in the rudiments of music, on the German plan. A correspondent desires us to give some farther information relative to the character of the work. All we can at present say is, it has not yet come to hand. We anticipate much from its perusal.

MISCELLANEOUS.

From the Am. Pastors' Journal.

SPIRIT OF PRAYER.

The following statements, illustrating the "spirit of prayer," were presented by a clergyman:—

I had a recent opportunity of spending some weeks in a region where the Lord was pouring out his Spirit in copious and refreshing showers upon the churches. Having never before witnessed a revival of religion, which could with any propriety be called *general*, I was exceedingly anxious to share in, and analyse, if practicable, the influences which distinguish such seasons from the ordinary condition of the church. The result was, that although there appeared to be a general quickening of the christian graces, the *one thing* which more than any other struck my attention, was the *spirit of prayer* which was poured out upon God's people.

1. It was a spirit of deep compassion for sinners. Such heartfelt pity for persons exposed to misery, I never witnessed. I often found the compassion of Christians so excited, that they would pray for a long time, and fervently, for their unconverted friends; and when compelled by the pressure of other duties to leave their closets, and go into the world, they would be constrained by their deep solicitude to return almost immediately, and renew their supplications. They seemed to carry a load upon their hearts, to be pressed down with the burden of souls; and yet such was their own estimate of the value of the soul, that they were in constant fear, lest they should not feel burdened enough.

2. It was a spirit of deep concern for the glory of God. Their constant cry was, "Lord, what will become of thy great name?" To appearance, they seemed to view sinners as constantly encroaching upon the rights of God, robbing him of that which was infinitely due to him. "Not for for our sake, nor for their sakes, but for the glory of thy holy child Jesus," was the motive with which they urged the salvation of sinners at the throne of grace.

3. It was an importunate spirit. I saw individuals thus exercised with compassion for souls, and concern for God's glory, at one meeting, and thought they were in a delightful and pious frame of mind; but I must confess I did not expect to see them come to the next meeting for prayer, with as much or more of the same feelings. But they did come, giving evidence that the interval had all been filled up with the same exercises of pity, love, and faith. And thus I saw them go on for weeks together, as long as I was in that region.

4. Their prayers seemed to breathe a great deal of confidence. They seemed to come to one whose character they well understood, whose kindness they were so sure of, whose discretion as to the granting or withholding their requests was so undoubted, that they could leave the matter entirely in his hands, and cheerfully abide his decision. And what was to me very remarkable, this confidence or resignation did not seem to diminish the intensity of their desires; and on the other hand, their desires did not seem to impede their resignation. I could account for this only by supposing that both exercises came from the same source, viz. the Holy Spirit.

5. It was a spirit of corresponding effort. The *praying ones* were the *working ones*. Their prayers seemed to encourage and give energy to their exertions. What they did for Christ seemed to be done *on purpose*, i. e. with the intention and expectation of producing a favourable result.

6. These prayers were answered. I saw so many instances of this, that I came at length to anticipate, with strong expectation, the conversion of particular individuals, whenever I saw the praying brethren and sisters taking hold of their cases.

From the Youth's Friend.

THE LITTLE CHOCTAW GIRL.

[Communicated by a Missionary.]

Aiatunnubbi was a little Choctaw girl, of about five years of age. She was the daughter of a worthy member of our church, who was called Samuel Mosley, after one of the mission family, who died at Mayhew, in 1824.

The father of this little girl first became serious in May, 1829. When he heard of the precious Jesus, and the salvation he had purchased with his own blood, even for the poor Indian, his heart was troubled; he enquired about the gospel, but did not appear to receive the truth in the love of it, till September of the same year. Then he gave his heart up to the Saviour, and has ever since had peace and joy in believing. When he went home from the meeting where he had found the Saviour precious to his soul, he talked to his wife and children about God, how good he was, and he began to pray with them morning and night.

It was then that this little girl first heard about God; and she immediately began to pray to him. She used to pray every day, and many times a day, and would often go into the fields and woods by herself to pray to her father above. She soon learned a Choctaw hymn from hearing her father sing it; she used to delight in singing, and loved to sing hymns more than to play. She would not eat, without asking a blessing, and returning thanks, not even when she went to a neighbour's house, and had any thing given her to eat.

She used to talk much about God. She would ask her father to tell her about God. "Where is my Father above?" she would ask; "where does he live? Does he live in the clouds, or above them? I want to see him, and go to him. I do not want to go to dances, and ball-plays. I had rather sing and pray to God." She continued in this state about six months, when she was taken sick. She was sick about ten days.

During her sickness, she manifested no fear of death. She talked much about God, and prayed a great deal. The day on which she died, she prayed much, and she would say, "My Father above, open the door, and let me in; open the door, and let me in;" and at length she exclaimed, "The door is opened; I shall enter in. My father, my mother, I am going, do not detain me, the door is open, I shall enter in;" and just as these words fell from her lips, her soul took its flight, and no doubt, entered into the presence of the Saviour, and of that God whom, so far as she knew, she loved so much, and whom she so much wished to see.

Are there any little girls, who read this, who do not love God? who do not pray to him? I am afraid there are some; I hope there are not many. Does the little child who reads this short story, love God, and pray to him? If not, lay down this book, and go away by yourself, kneel down and pray to God to have mercy upon you, and make you to love him, as he did this little Indian child; and if you are truly sorry for your sins, He will hear your prayer.

From the Vermont Chronicle.

KALO.

Selected from a manuscript journal of one of the missionaries at the Sandwich islands. He is speaking of his visit to Hawaii:—

Went out this morning with Mr. R——, to view a kalo patch, which several men are making on his land. The cultivation of kalo is a species of agriculture unknown in America. It is raised in small patches, which contain from one to one hundred square rods. The labour of making these is great, but after they are made they last ten or fifteen years. They are made by lowering the ground about two feet, and banking up the dirt three or four feet around the edges.—This bank must be trodden or pounded down solid. The bottom of the patch must also be pounded down and made as solid and level as possible. Loose dirt is then put in, and the kalo planted. The bottom of the patch is then covered with water. The kalo will not grow, unless the roots are kept covered with water. Most of the land which can be irrigated, is cut up into kalo patches. Kalo, made into poe, a kind of paste, is the principal article of food among the natives. A kalo patch, ten rods square, will probably afford a constant supply of food for forty or fifty persons. The kalo is pulled as fast as it is wanted, and more planted. It may stand in the ground a long time after it is fit to pull without injury, but decays soon after it is pulled. Kalo baked, or cut into slices and fried, is much relished by all the missionaries, and most of the older missionaries are fond of poe. Kalo is certainly one of the best and most valuable vegetables in the world.

From the Evangelist.

A SOLEMN WARNING TO AWAKENED SINNERS.

Among the youth, who were awakened during the precious revival in H——, was a young man, whose mind became deeply impressed with the importance of eternal things. He did not, as he ought, submit himself immediately to God, and give up all for an interest in Christ. He lingered in this anxious state, until he associated with those who disbelieved in the reality of a radical change wrought in the heart by God's word and spirit, and who cherished the delusion that it would be well with all in another world; well with them, though they lived and died in sin. This young man drank the fatal poison! At first it proved an opiate to his soul. He lost, it is believed, his conviction of sin, and anxiety for his salvation. But soon God laid him on a death bed! When he felt that he must die, and stand before God, he trembled. That mercy, which he had so often grieved, now retired; that Saviour, whom he had so often rejected, withdrew; that spirit of grace, whom he had so often resisted, shed no melting influence on his heart! Death and despair, those fearful monsters, seized upon him at once, and tore asunder his body and soul! Awakened sinner! think of this, and "escape for thy life!" A. S. T.

DEFERRED ARTICLES.

The Cherokees.—The following articles, from the last Cherokee Phenix, describe the present prospects of this much injured and oppressed nation:—

"This week we present to our readers but half a sheet. The reason is, one of our printers has left us; and we expect another (who is a white man) to quit us very soon, either to be dragged to the Georgia penitentiary, for a term not less than four years, or for his personal safety, to leave the nation, and us to shift for ourselves as well as we can. And our friends will please to remember, we cannot invite another white printer to our assistance, without subjecting him to the same punishment; and to have in our employ one who has taken the oath to support the laws of Georgia which now oppress the Cherokees, is utterly out of the question.—Thus is the liberty of the press guaranteed by the constitution of Georgia. But we will not give up the ship while it is afloat. We have intelligent youths in the nation, and we hope before long to make up our loss. In the mean time our patrons will bear with us and have patience; let them bear in mind that we are in the woods, and, as it is said by some, in a savage country, where printers are not plenty, and a substitute not easily obtained, when one of our hands leaves us or becomes indisposed. Our paper is therefore easily deranged. Our readers will please not expect to receive the Phenix very regularly for a while. We shall do the best we can."

"We have already noticed the late law of Georgia, making it a high misdemeanour, punishable with four years imprisonment at hard labour in the penitentiary, for any white man to reside, after the 1st of March, *within the limits of the Cherokee nation*, unless he takes the oath of allegiance, and obtains from the Governor's agent a permit to continue his residence *until further orders*. We cannot help alluding again to that law, as being extremely unjust, without saying any thing of its oppressive tendency, both to the whites and Cherokees. It is certainly oppressive on the whites, even admitting that the state of Georgia has an undoubted jurisdiction over the Cherokee territory. Why is it that it is required of *them* to take the oath, when by the extension of that jurisdiction, they were admitted as citizens of the state? Is such requirement made of other citizens? Do the constitution and the laws recognise such a distinction? But what becomes of the liberty of conscience in this case? Here a white man cannot enjoy that liberty without going to the penitentiary.—What are the effects of this law on the Cherokees? Disastrous. Just such effects as were intended the law should produce. The design appears to be to bring them back to their old station—carry them back twenty years hence. Deprive them of all their means of improvement, and remove all the whites, and it is thought by some, the great obstacle is taken out of the way, and there will be no difficulty to bring the Cherokees to terms. If this is not the *design*, it may possibly be the *tendency* of the law. Now let the reader just consider. If we introduce a minister of the gospel, to preach to us the way of life and salvation, here is a law of Georgia, a christian law too, it is said, ready to seize him and send him to the penitentiary, in violation of the constitution of the state itself [See constitution of Georgia, art. 4, sec. 10.] If we bring in a white man to teach our children, he is also arrested, and suffers a similar punishment. If we wish a decent house built, and invite a carpenter into the natian to do the work, here is a law which forces him from our employ, and soon numbers him with culprits. If we introduce a blacksmith, or any other mechanic, it is the same. Is it not natural to suppose that the tendency of such a law on the Cherokees would be disastrous? It forces from them the very means of their improvement in religion and morals, and in the arts of civilised life."

Negro Colony in Canada.—The free negroes who left Cincinnati about a year ago, have obtained a grant of 25,000 acres of land in Upper-Canada, about 250 miles from Detroit, for which they are to pay $1.40 per acre. They are about 700 in all. Their children attend the free school gratis. They are gathering strength rapidly.—The Quakers of Ohio had prevented much suffering by the donation of $700 to them last winter.—*Niles' Register.*

The Extent of our Territory.—The area of the Mississippi territory, if correctly estimated by Bradbury at 1,334,779 miles, or 860 658,563 acres, is eleven times as extensive as Great-Britain and Ireland put together. The Chinese empire itself, taken at 809,000,000 acres, falls far short, in superficial extent, of the United States, which contains 1,205,635,830 acres.

Longevity.—A correspondent has obligingly furnished us with the following:—On the 25th of February ult. there were living in this county four men, all of the name of *Norton*. Capt. Joseph Norton, of the town of Whitehall, aged 88 years and 4 months. Jonathan Norton, of the town of Hartford, aged 88 years; William Norton, of Whitehall, aged 86 years 10 months: and Aaron Norton, Esq. of Hartford, aged 86 years 5 months. The above named persons are all of Welch descent, and three of them nearly related.—*Washington Co. Post.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 13a	Sole, oak tanned, lb.	20a25
Pearl do.	5 69a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	9a10	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	12a13	Beef, mess, bbl.	8 75a9 12
Alabama	11a12	—— prime	5 62a6 12
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 87a7 00	Havana, white, lb.	11a14
Western (canal)	7 00a7 12	—— brown	8a9
Rye flour	4 00a4 12	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 45a1 50	*Tallow.*	
—— western	1 50a1 56	American, lb.	6a7
Rye	78a80	*Teas.*	
Corn, north yellow	70a75	Bohea, lb.	32a34
Oats	40a44	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
Firstsort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

AGENTS FOR THE WESTERN RECORDER.

Adams, P D Stone
Antwerp, Dr C Preston
Augusta, Gen J J Knox & W H Chandler, Esq
Auburn, Palmer Holley
Bangor, Luther Dickinson
Bath, C T M'Connell
Bainbridge, C Redfield
Binghamton, Dr West, and H Collier, Esq
Boonville, William Sippell
Brownville, J Ballard
Burlington, Silas Maynard
Cannonsville, Dr Comstock
Canandaigua, C G Hammond
Cayuga, Dea E Huggins
Camden, Erastus Upson
Canajoharie-Centre, Rev C Wadsworth
Canton, Jeremiah Bailey
Cape-Vincent, R T Lee
Camillus, S Robbins
Centre-Lisle, E W Glezen
Champion, Rev N Dutton
Chenango-Forks, Dea Stevens
Cherry-Valley, A Crafts
Chittenango, R Bates
Cicero, J Cody, P M
Clinton, Dr S Hastings,
Columbia, Nathan Post
Cortland village, L Dady
Columbia vil Rev J Hurlbut
Constable, S Wyman
Cooperstown, Dea W Clark
Coventry, S S Beckwith
CranesCorners, E W French
DeKalb, G Townsley, P M
Delphi, M B Slocum
Dansville vil Dr W F Clark
Danube, Dr J Holmes
Deposite, Dr T Mather
Detroit, E P Hastings
Erie, Penn. P Wells
Erwin, A Rouse
Elbridge, Nath'l Munro
Evans' Mills, C W Candee
Exeter, Rev Mr Storrs
Fairfield, &c. J D Gould
Fall-Creek, Dr N Branch and Dea A Sears
Fayetteville, J McVickar
Fly-Creek, Dea A North
Fonda's Bush, I S Thompson
Franklin, James Andrew
Fredonia, Abijah Young
Ft Covington, J Parkhurst
Fulton, Edw Baxter
Geneseo, Truman Hastings
Geneva, Horace Hastings
Georgetown, S B Hitchcock
Gilbertsville, Joel Kellogg
Governeur, H D Smith
Great Bend, N Y D Potter, Jr
Great Bend, Pa. N Ives
Green, St'n Ketchum
Guilford, Lemuel Jewell
Hamilton, Rev P Field and Jason Olds
Harford, Pa. Rev A Miller
Harpersville, Azor Smith
Hannibal, Dr Mygatt
Henderson, A Atherton
Homer, J Searl
Hopkinton, A Warner
Ira, E S Evarts, P M
Ithaca, John C Hayt
Jamesville, I W Brewster
Joslin's Cor's, E S Cadwell
Jordon, E W Bottsford
King's Ferry, S Chadwick
Lawsville, Pa. Allen Upson
Lebanon, Joel Bradley
Lee, Henry Ford
Lima, Rev J Barnard
Lisbon, Dea J Martin
Lyons, E Price
Lisle, Dr G L Spencer, & N Marsh
Lowville, P Abbott
Maine, F S Slosson
Madrid, Nathan Post
Malone, H & T Powell
Madison, Calvin Whitcomb
Marcellus, Dea N Healy
Manheim Centre, Charles Freeman
Manlius, H W Ewers
Massena, Dr W Paddock
Mexico, W Mitchell
Morristown, Rev Mr Taylor
Morrisville, Capt T P Pond
Moira, Asa Spencer
New-Stockbridge, H Knox
New-Haven, C R Wells
New-Lisbon, Dea Fairchild
New-Lebanon Springs, B Peabody
Newark, Dea T Patridge
Norfolk, Erastus Hall
North-Elmira, J M'Connell, P M
Norwich, Jed'n Hitchcock
Ogdensburgh, J Seeley
Onondaga Hollow, Rev W Thacher
Oswego, Edwin W Clark,
Oxford, Erastus Miller
Oxbow, Rev J Sanford
Paris, T Simmons
Palatine, J Nellis
Painted-Post, A Rouse
Palmyra, Rev A E Campbell
Parishville, Joel Potter
Peterboro, Asa Raymond
Phelps, A Bannister
Pitcher, Rev Mr Bradford
Port-Gibson, James Field
Pompey, E Wells
Potsdam, S Raymond
Richland, S Meacham
Richville, J C Rich
Rodman, H C Strong
Rome, Norman Seymour
Rutland, Dr C P Kimball
Sacket's Harbor, G Camp
Salina, Dr A S Ball
Salisbury, Platt Richards
Seneca-Falls, Dr A N Vantine
Sherburne, William Avery
Sidney Plains, Rev J B Fish
Smithville, R Pearson
Smithville Flatts, E Perkins
Smyrna, G Hammond
Springfield, Rev Mr Howe
Springport, Shannon Davis
Stephentown, Rev Mr Beach
Stockholm, L Pettibone
Stowes Sq Rev Mr Crandall
Syracuse, G W Hickcox
Taberg, William Firman
The Square, (Scipio), Benoni Smith, P M
Trenton, Dea Younglove
Troy, Dr A Robbins
Union, Rev Jno Ward
Urbana, Lem'l D Hastings
Vernon, J Patten, & John E Dutton
Verona, Rev I Brainard
Veteran, Theodore Valleeu
Volney, B Bristol & H Gilbert
Waddington, S H Dearborn
Walton, W B Ogden, P M
Waterloo, S M Maltby,
Watertown, Silas Clark
Waterville, Lemuel Hills
Western, G Brayton, Esq
Westford, Charles Maxon
Westmoreland, Wm Newcomb
Whitesboro', Rev J Frost
Wynant's Kill, A Tracy

INTERESTING MEMOIRS.

FOR sale by Hastings & Tracy, No. 94, Genesee street—

Life of Martin Luther, by A. Bower; Life of John Calvin; Life of Reginald Heber, D. D. bishop of Calcutta; Sacred Biography, by H. Hunter, D. D.; Memoirs of Rev. D. Brainard, missionary to the Indians; Complete works of Henry Kirk White, with an account of his life; Memoirs of Rev. Pliny Fisk, late missionary to Palestine; Do. of the late Mrs. Susan Huntington, by Rev. B. B. Wisner; Do. of Rev. Levi Parsons, first American missionary to Palestine; Do. of Rev. Edward Payson, D. D.; Do. and Writings of Miss Fanny Woodbury, selected and edited by Rev. Joseph Emerson; Do. of Rev. Legh Richmond; Do. of Mrs. Ann H. Judson, late missionary to Burmah, including a history of the American baptist mission in the Burman empire, by Rev. J. D. Knowles; Do. of the Life and Writings of Rev. Claudius Buchanan; Do. of the Life and Writings of Mrs. Isabella Graham; Do. of Mrs. Harriet Newell; Do. of the Life and Death of Rev. Andrew Fuller; Do. of the Life, Character and Writings of Dr. Philip Doddridge; Do. and Remains of Rev. Charles Buck; Life of Mahommed, by Rev. Geo. Bush; Memoirs of the Life and Character of Rev. John Elliot, apostle of the North-American Indians; Do. of Captain James Wilson; Do. of the Life, Writings and Character of John Mason Good; Do. of Mrs. Clarissa Wells; Do. of Catharine Smelt; Life of Geo. Desmond; &c.

Utica, Feb. 22, 1831.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by Hastings & Tracy, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec. 7, 1830.*

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, Genesee street.

N. B.—The "Teachers Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

THOMSON's CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre*, and *ratsbane.* ☞ Prepared by George F. Fowler, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan. 4, 1831.* 1

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec. 7, 1830.* 49

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Southmayd, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursuant to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published March 1, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 11th day of May, 1831, at ten o'clock in the forenoon. 4w10

PETER PARLEY's GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July 17, 1829.*

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— Utica, *Jan. 6, 1830.*

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

Utica, *July 17, 1829.*

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

Utica, *June 10, 1829.*

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

Dr. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.